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VOL. LI MILWAUKEE, WISCONSIN.—JUNE 27, 1914 NO. 9

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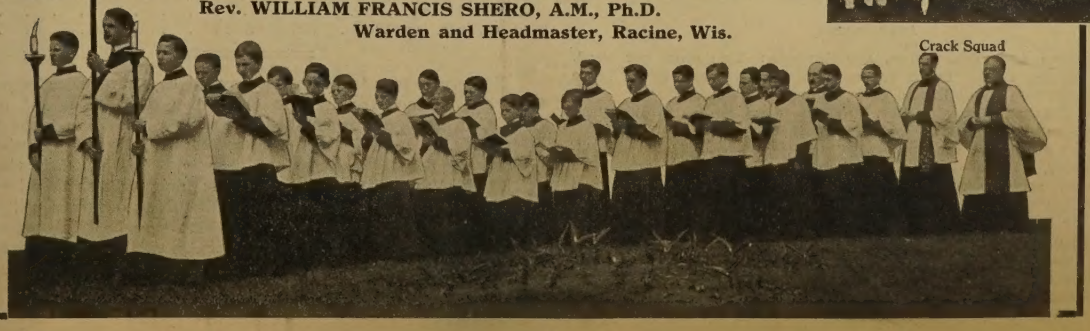

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NO UNWELCOME tasks become any the less unwelcome by putting them off till to-morrow. It is only when they are behind us and done, that we begin to find that there is a sweetness to be tasted afterwards, and that the remembrance of unwelcome duties unhesitatingly done is welcome and pleasant. Accomplished, they are full of blessing, and there is a smile on their faces as they leave us. Undone, they stand threatening and disturbing our tranquility, and hindering our communion with God. If there be lying before you any bit of work from which you shrink, go straight up to it, and do it at once. The only way to get rid of it is to do it.—*Alexander MacLaren.*

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EDITORIALS AND COMMENTS

Restatement

FROM time to time, in the relations of popular theology to technical theology, there arises a word from which certain classes of persons expect as much as Lay Brother Peter expected from the magic formula "Abracadabra." Such words are the tools of certain conjuring trades. They are the oil which is poured upon the troubled waters of popular tendency to restlessness of belief, and peace and quiet are expected to follow their use.

The word now worked in these interests, and worked hard, is the word "restatement." We are told the only trouble with the old religion is that it needs "restating." The modern mind would not make difficulties about accepting the historic faith if the latter could be "restated." Is there a drift away from orthodoxy? Whisper the word "restatement" and all will be well. Is some one at sea about the alleged conflict between science and religion? Hold out a vague promise of "restating" religion and the wanderer will settle down at home. And we are prompted to ask, why is this restatement needed, and what shall be the form of it?

Patently it is not restatement in the sense of reiteration. The formularies of the Church as they are put into the mouth of priest and people, making the *lex orandi* really the *lex credendi*, are a sufficient restatement. The faith is restated every time the faithful come together for divine service. Then the demanded restatement must be the statement of the faith in new language.

When we examine the experiments which have been made along this line, we discover that restatement is not an effort in the direction of simplification of language. Restatements of the faith are immensely complex and verbose. They are floriated and arabesque. They tempt one to the belief that the real purpose of language is to conceal thought. For what in the old form was concise, even if startling, is in its restated condition highly elaborate, and comes into contact with the individual consciousness without leaving any definite impression of itself. The old form is a sequence of sentences. The new is often a set of quarto volumes. The one is a phrase which a child can be taught to say and grasp. The other is a modest library which a man may buy if he can afford it. Anyone could recite the old form and leave a definite mark upon his own mind and that of his hearer. Such restatements as are offered neither express nor carry conviction. The Church, as at present stating her faith, is as a shopman who has but one variety of merchandise. As she appears through the medium of the restatements which have been offered, she is as a modern department store whose mottoes are "We strive to please" and "No trouble to show goods."

Speaking of the matter as it might be related to secular things, it is somewhat after this fashion. Under the old order of things, we said, with simple sincerity, "Jones is a liar." Our hearers were convinced that, whether or not our statement was to be taken whole and entire, at least it was our profession of faith regarding the person Jones. Under the new order we are to say: "Under circumstances not fancifully conceived, I could, taking all the phenomena of human nature into consideration, bring myself to believe that Jones is not on the whole invariably truthful."

What is the result of this? Negativity. It gives nothing to anyone save the benefit of the doubt and that goes to Jones. In point of fact, the tendency of mankind being in the direction of veracity, the chances are that in a given instance Jones told the truth. We have not relieved our mind, but we have avoided hurting anyone's feelings—even those of Jones. The latter will screen himself behind the fact that all men lie sometimes. So that balancing the universal tendency toward truth against the universal frailty which makes everyone capable of untruth, our statement has left all things as they were. We have not reassured ourselves; we have not assured anyone else; we have not branded Jones. We must finally pigeon-hole our notion of Jones among that vast quantity of "information received" which must forever lie undemonstrated. And in the end we may become convinced of the utter uselessness of making any statement whatever. Since all statements must be so made as to be capable of several contradictory interpretations, providing against danger to the comfort of any party concerned, we may desire to inaugurate a movement to reduce all language to primitive sounds indicative of the elemental wants. Because with the departure of definite statement, conversation and interchange of ideas must cease.

We are reminded of what Mr. Chesterton says regarding the convenience of long words as a labor saving device. He is worth quoting at length:

> "If you say," says he, "'The social utility of the indeterminate sentence is recognized by all criminologists as a part of our sociological evolution towards a more humane and scientific view of punishment,' you will find yourself able to talk for hours without a movement of the brain. But if you say the same in words of one syllable, thus: 'I wish Smith to go to jail and Brown to say when Smith shall come out,' you will discover that you have been obliged to think."

Far be it from us to intimate that the gentlemen responsible for the book *Foundations*, together with the writers of similar restatements, have in their elaboration saved themselves the labor of thought. But it is a grave question whether or not their readers, buoyed up and carried along on waves of intricate language, have not been saved the salutary exercise of thinking regarding certain pungent sentences of the creeds. Dr. Sanday, in his reply to the letter of the Bishop of Oxford, to which we adverted last week, defends himself in these words, "I would ask leave to affirm once more my entire and strong belief in the central reality of the supernatural Birth and the supernatural resurrection. No one believes in these things more strongly than I at least wish to believe them." We would compare this apparently plain statement with parallel sentences from the Nicene Creed: "I believe in Jesus Christ (who) was incarnate by the Holy Ghost of the Virgin Mary . . . and the third day He rose again." Is Dr. Sanday's creed as forceful, as definite, as that? Who shall say what Dr. Sanday believes? What is meant by the "central reality"? It is an ambiguous phrase to everyone except Dr.

Sanday; and he does not speak it to assure himself but to assure some one else who, by the way, is not assured. The word *supernatural* is likewise several degrees below the plainer statement in point of conviction power. Who can say what *supernatural* means, as applied to our Lord, in the mind of Dr. Sanday's readers? The latter may gather from his writings something which pleases and satisfies them. But will it be a restatement of the faith? Will it not be the statement of another faith? Will it not be the equivalent of a denial of the faith once delivered?

Things do not necessarily become *passe* by reason of advancing years. Antiquity is not of necessity a detriment to everything. The language of the creeds is as efficient and satisfying as ever it was until it is disproved. Had Christianity arisen in ignorance and crystallized its tenets under barbaric conditions, we might seek to improve the words in which it has clothed itself. But it arose in the civilization of the Mediterranean country, in the full summer of the Roman empire and under conditions of a well developed and purified Greek philosophy. Had the creeds taken shape from chance phrases in exhortations and popular instruction, or had they been the apparently happy chance of ecstatic utterance springing immediately into general usage, an age of learning might seek to improve them and make them clear and rational. But as a fact these very phrases were chosen after weighty deliberation by the best minds of the time—minds entirely familiar with the scepticism and pantheism of the time—minds that could safeguard to the uttermost what needed expression as the mind of the Church and the content of her Lord's revelation. Arius was scarcely illiterate; Athanasius was hardly a popular revivalist. The men who heard them, as they themselves, were contemporaries of the Alexandrian school and entirely familiar with the exact and scientific tools of a highly developed dialectic. There can be no doubt that the opposing factions said exactly what they meant during the sessions of the ecumenical councils. There can be no doubt that the decision was made by men who knew exactly what they were deciding and what was the importance of it. There is no historical question of the entire and complete acceptation by the Church of the result of those deliberations. That result, so the Church has held and still holds, settled the matter and closed the question. The creeds then, though among the few genuine antiques which Christianity boasts, are not out-worn for the Church's purpose. They still express her mind, and with undoubted clearness.

WHY THEN, we ask, restatement? Is it not rather that the creeds are too clear? Their language is simple, and they mean, by any specific phrase, one thing and only one. But that thing is not invariably what a given person wishes to mean when he says the phrase. And here we touch upon a phenomenon which is entirely psychological. That is the modern temperament which would retain the external form of historic Catholicity and dispense with some part of the inner purpose of it. The creeds were the theory of which Catholic Christianity is the practice. The "modernist" mind would hold on to the practice and touch but lightly on the theory. The Church as an entity has a charm and a coherence which thoughtful men cannot resist. Her age, her wonderful self-preservation amid manifold perils, her survival of civilizations in the fall of which everything but herself was crushed, her wonderful adaptiveness, meeting with and settling down beside widely different races and peoples, the reasonableness and dignity of her system, as a system, with its wonderful completeness and versatility—all these appeal strongly to persons of serious and religious bent. But the claims of physical science are strong and the voice of historical criticism is insistent, and these same thoughtful and serious persons begin to coquet with the dogma of the invariable sequence of causation and the unreliability of revelations made under other than "scientific conditions"; and presently the creeds in their simplicity become something to cramp and fetter minds more and more ready to delete the miraculous element from practical religious belief. Does not the demand for restatement amount practically to this: "Give me a form of sound words which will satisfy you who, in spite of everything, still believe in the actual government of physical phenomena by the free will of God, and which will also satisfy me who believe that physical science has explored the last secret cranny of the material universe and finds no room in it for any interruption of the monotony of causation"? Such a creed must be indeed a "restatement." Perhaps Dr. Sanday's phrases are as exact as need be: "I believe in the central reality of the supernatural birth and resurrection." That can mean anything. It is capable of satisfying every type of mind and every degree of faith or unfaith. Deists and Catholics may stand shoulder to shoulder and repeat it in concert. But is it a restatement of the Catholic Faith? And if so, is it the function of the Church so to state the faith as to offer every accommodation to mental reservation and individualistic opinion and conviction?

There can be but one answer. The simplicity of the creeds and Catholic dogma, the very baldness of their language, is an especial safeguard against the tendency of mankind to swerve to one side where the middle of the road is intended to be kept. And the middle of the road is the only safe place in a number of cases. The Immanence and the Transcendence of God, for instance. It is easy to follow with perfect scientific logic the one or the other and find one's self in Pantheism or Deism. Omnipotence and Free Will—how readily does the mind wander off into determinism or its opposite! But why multiply these antitheses? Dealing with matters well above and beyond his own ken, man must rely upon so much of the mind of God as has been vouchsafed to him. And where divine revelation has afforded a duality of truths both of which are essential to what completeness of a view of God is possible, and those truths offer difficulties beyond the limits of human intelligence, there is but one way to deal with the matter. And that is to enshrine both in language as plain as possible and string them together in a sequence wherein one cannot be stated without the other. Such an effort, and a most successful one, we see in Christian creed and dogma. They have succeeded in enabling man, so to speak, to see God from both sides at once and to grasp the matter of redemption by all essential points at the same time. They have made it possible for the human intellect to maintain a balance between two things, either of which would have capsized him, as they have capsized already the whole heathen world and the modern religions.

When, therefore, the Faith has been disproved, it will be time to restate it. But when so restated it will not be the old Faith. The effort to retain moderns within the material and geographical limits of the Church by purging the creeds of the supernatural and miraculous must always be abortive. For the Catholic Faith eviscerated of all miraculous and superhuman elements, has no more saving power than any other form of unbelief.

ANSWERS TO CORRESPONDENTS

HISTORY.—The key to your difficulty is in the fact that prior to the Reformation all Englishmen belonged to one Church, which was locally the Church of England and was a part of the Catholic Church, in full communion with all other parts, and in close relationship to the Roman see, but still self-governing in the main. The distinction between Churchmen and Roman Catholics dates only from 1570. The term "Roman Catholic" does not belong in English history before that date, and the term "Holy Roman Church" then designated only the Church in the city and diocese of Rome, and never included the English Church. Only in an occasional detail did the letter mentioned differ with the position taken in Dr. Little's *Reasons for being a Churchman*.

S. H. H.—It is quite proper for a lay reader to use the committal service in the absence of a clergyman.

ISOLATED CHURCH PEOPLE

IT IS THE blessedness of membership in the Catholic Church that, no matter how isolated from Church privileges, one need never feel out of touch with the Church's life, or deprived of the privilege of joining in her stated worship. There is the Prayer Book, and there are the appointed services and lessons; and the regular hours of service, well-known and practically identical throughout the Church. A Churchman away from Church privileges can follow the Eucharistic service at the early hour, and can know from experience just when the solemn portions of that service are being said, and can prostrate himself before the King on His throne as really as if within the House of God. And he has the Prayer Book authority for feeling that, though he is hindered from receiving the sacrament with his lips, he may yet receive the benefit of the Body and Blood of Christ, through that spiritual observance. So of the other services; he may join in them in such way as is possible, by the use of his Prayer Book in private, and know that since it is not his fault that he is not in church, he is yet permitted to unite verbally and truly in the voice and worship of "such as keep holy day." Such people are often privileged to gain true appreciation of the Church and her ways that those to whom her privileges are a matter of easy familiarity often miss. Again and again has it occurred that flourishing missions have been founded by the earnest loyalty of one person or one family in places where there seemed no chance for the Church. A true Churchman can and will always carry the atmosphere of the Church with him, wherever he goes.—*Light.*

"AN HEARTY DESIRE TO PRAY"

FOR THE THIRD SUNDAY AFTER TRINITY

WE "know not what's resisted" in the life of our neighbor, nor the battles that are fought under the eye of God alone. We see the rout, the trailing flags, and what often seems to be the weak surrender; because we do not know. But how easily we should understand when we think of our own struggles and failures!

"They do not try!" we exclaim sometimes; but are not we trying always? And are our victories so many that we doubt another's effort?

The servants of God are trying, however blindly and foolishly; for beneath all the visible failure is the love of the good that we find so easily when we seek it. We all desire better things, a better life, more satisfying conditions; and in even the most sordid and ignoble conflicts there is the inspiration of an ideal.

In the struggle between capital and labor—upon the battlefield of Colorado, for instance—there is more than greed, and more than desperation. We need not doubt the sincerity of those who see justice in the open shop, or of those who stake their hope of justice to all in the recognition of the union; nor is either side seeking simply the defeat of the other. It has cost both sides too much (and there lay back of the struggle the bitter knowledge from past experience) for us to charge unworthiness. There is loyalty to class and kind behind the acts of each side; and if it be not the highest type, still it is loyalty, and men have been willing to pay dearly for their convictions.

It may seem a strange thing to say, but much of the drunkenness in the world springs from the desire for better things. The wretched and despairing have looked for a spur to hope and imagination in alcohol, when the normal outlook was black with failure. It is a terrible error to make, to be sure; but what have the more fortunate done to point a better way? And how innocently may society wash her hands of responsibility for the mistakes of the poor and outcast?

"And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." But then, "this Man" understood sinners, translated their smouldering ideals and desires into the desire to pray, and taught them *how* to pray—*where* to look for the true fulfilment of desire.

We are all blind and foolish—all infidel in method of prayer in respect of some of our desires. For when we seek good and better elsewhere than in God, are we not without faith? Yet that is what all of us do whenever we stake our chances of happiness upon the success of any self-made plan—we leave out God, whose peace passeth understanding. Drunkenness, profanity, and impurity affect an immediate circle, and we see the whole circle. But there are other sins whose results embrace so vast a circle, that we see only some small arc of the whole and fail to comprehend its import. The first class of transgressions is committed by "sinners," for whom Christ had pity and love; the second class is committed by "Pharisees," for whom Christ reserved His scorn. The first class of sins is, in a great measure, physical—and bad enough at that!—but the latter is spiritual, and their effects are upon the very soul. The most damning effect is spiritual pride, self-satisfaction, holier-than-thouness, or whatever else we may call the attitude that aroused our Lord's condemnation.

The "sinner" knows of his failure; and he is not left without desire. The "Pharisee" is sure of his success, here on earth and in this present moment; and the gates of heaven are shut upon his vision. "If we say that we have no sin we deceive ourselves; but if we confess our sins . . ." Ah, the hearty desire to pray that is ours with the sense of our own insufficiency!

We would not excuse sin, or make it less than it is: but the more we know Jesus, the more conscious we become of our sin, the more we rightly hope for better things, and our hope is well founded, being built upon the rock of our faith, our Defense against dangers and adversities. R. DE O.

WOULDST THOU feel thy soul's rest in Christ? Thou must know His voice, hear it, learn daily of Him, become His disciple; take up, from *His* nature, what is contrary to *thy* nature. And then, as thy nature is worn out, and His nature comes up in thee, thou wilt find all easy; all that is of life easy, and transgression hard—unbelief hard: yea, thou wilt find it very hard and unnatural, when His nature is grown up in thee, either to distrust the Lord or hearken to His enemy.—*Isaac Penington.*

Blue Monday Musings

By Presbyter Ignotus

I LEARN with sympathetic interest of a real step towards Protestant reunion, taken in St. Louis recently. The Baden Presbyterian Church, and the Winsor Memorial Church, just across the street, have consolidated under the ministry of the former pastor of the German Evangelical Church of that same district. The Methodist district superintendent drew up these resolutions, which were adopted by the committees of both societies:

"*Resolved,* That the persons here present are agreed that in case the field in Baden is left to the Methodist Episcopal Church to represent the English-speaking Protestants, those persons members of the evangelical churches, who unite with the Methodist Episcopal churches, are not expected to alter their faith in any particular but to unite for the purpose of furthering the Kingdom of God in this community. They will be granted letters to their denominations whenever requested.

"*Resolved, further,* That the Christian Endeavor Society of the Presbyterian Church shall retain their name and organization, and that the members of the Epworth League of the Methodist Episcopal Church are confidently expected to disband their organization and unite with the Christian Endeavor Society.

"*Resolved, further,* That the Winsor Church Sunday school shall be reorganized and the present members of the Presbyterian and Methodist Episcopal Churches be placed in official positions in both Sunday schools.

"*Resolved, further,* That this church shall stand as a community church and will welcome all of every name and congregation. In view of this we hereby request the Church Federation to use its influence to protect this community against any encroachment of other Churches."

Why not? There are no differences of principle; and every good purpose is served.

THIS POEM, by Kathleen Norris, expresses so well the attitude of some selfishly contented people in the presence of poverty and oppression, that I cannot forbear reprinting it:

"THE MOTHER'S PRAYER

"Lord, if some little children of our day
Must spend their lives besides our factory wheels,
Watching the endless hours to drag away,
Must learn how heartache feels, how hunger feels,
If they must toss and mutter in their sleep
Too tired to rest, when fevered rest might be,
I care not. Lord, I only ask to keep
Mine safe with me!

"Lord, if the street's unwholesome noise and mirth
When the day's poor-paid drudgery is done
Must draw the wearied little maids of earth
Into a hell that waits them, one by one;
If, scarred and starved, like fall'n leaves helpless blown
These must the shame of living still endure,
I shall not murmur. Lord, but keep mine own
Guarded and pure.

"And Lord, if there be many who complain
In bitter poverty and toil and tears,
Who know their loved ones hungry and in pain,
And faint beneath the burden of the years,
Keep Thou mine eyes from sight of such as these,
Keep Thou my mind from knowing this must be,
And, gracious Lord, still grant Thou wealth and ease
To mine and me!"

THE ROMAN CATHOLIC Archbishop Glennon, of St. Louis, addressing a "Conference of Catholic Charities" on May 24th, demanded that the municipality of St. Louis should appropriate money to support Roman Catholic charitable institutions. And yet some men declare there is no need of a constitutional amendment forbidding the use of public money for sectarian purposes!

THE PRESIDENT OF FRANCE, visiting a Paris hospital, has recently learned some facts regarding drink and depopulation which are significant enough to be reprinted. The chief physician told him:

"I have questioned all our patients since May 1, 1912, as to the amount they drink and the number of their children, alive or dead. I find that 111 patients, more moderate drinkers of alcohol, have

lost 66 children; 80 patients, immoderate drinkers of alcohol, 75 children; 117 patients, very nearly all drinkers of alcohol, 220 children. These figures, M. le President, are at the present juncture, terrifying ones, and I am very sorry to have to communicate them to you."

THIS DOCUMENT is being circulated in local-option communities, as an argument against the granting of liquor licenses. It would be interesting to hear the criticisms of serious believers in "regulation" of that business, as to where the parallel fails:

"APPLICATION FOR LICENSE

"No. 87. March Term, 1914.

"In re petition of G. I. Lovegold for license to steal horses.

"Hon. John Fairmind, judge of the court of quarter sessions of Almostany County, State of Pennsylvania:

"I hereby make application for a special license to steal horses. I am willing to pay liberally for the privilege. I am emboldened to make this application by reason of other special privileges petitioned for about this time of year by other citizens of 'good moral character.' The business for which they are asking licenses produced at least three-fourths of all the crime committed in the county last year. It has filled our borough lockups and the county jail. It has made our criminal court the most expensive in the history of the county.

"The business for which I ask a license I deem less injurious to the community than the business of selling intoxicating liquors, either at wholesale or retail.

"1. I pledge myself not to take away the senses of any man nor rob his purse.

"2. I obligate myself not to cause men to beat their wives, damn their children into the world, commit murder, or raise h—l in the community. I only want to steal their horses.

"3. And if a man has a soul, which most men consent to, I promise to do nothing to destroy this germ of immortality, but leave it to its own moral course. I only want to steal horses.

"4. I furthermore solemnly promise that if the license is granted I will not steal horses on Sunday, nor on election day, nor after 10 o'clock at night. I also solemnly promise not to steal colts, nor horses that have no sense, or old broken-down plugs.

"5. Your Honor will see the license I pray for will result in less harm to the community than a license to sell intoxicating liquors. Of course I may damage the property of a few well-to-do people, but their bodies, their minds, their reputation and character I am above impairing. I only want to steal horses.

"6. I would further enforce my application by reminding the court that 'you can't run the county without the license fee'; that 'if I don't steal horses somebody else will,' and that 'all attempts to prohibit horse-stealing only result in producing sneaks and liars.'

"Let me add that 'I am a liberal contributor to the political jackpot,' and that 'I control more votes than most of the other applicants for license.'

"I also call the attention of your judicial mind to the number and (especially) character of those subscribing to my petition. Trusting you will grant my petition, and this I shall ever pray, etc.

"G. I. LOVEGOLD."

STRANGE, how ideals differ! This is from an Asheville (N. C.) paper:

"Last Sunday afternoon at the Mulberry Bend church Sunday school an Easter egg picnic was enjoyed. The people met at the church at 10 o'clock, bringing with them twenty-five dozen boiled eggs (not colored). After the Sunday school exercises a committee was appointed to count the number present. There being 100, the 300 eggs were equally divided among them, each one present receiving three eggs.

"On each of the eggs a name was written and after being placed in a box each one present was handed three eggs as they passed out. Then the fun began, reading names, breaking and eating eggs, etc. One of the little boys was lucky enough to get the candy egg and seemed to enjoy that distinction immensely. All present had a most enjoyable time celebrating the Resurrection of Christ in this way."

MY DARLING little Arcadian Grand Duchy of Luxembourg, under its radiant young fairy princess, is evidently advancing. Last August the Bishop of Luxembourg, at the Roman Catholic Congress in Metz, attacked Freemasonry, saying that its law was deceit and its God the devil, and adding slanderous comments on certain individuals. His Lordship has just been sentenced to a fine of two hundred francs for slander, and to pay the same sum to each of forty-one persons who prosecuted him. As an ecclesiastic, I mourn; as a Freemason, I rejoice.

I LEARN with pleasure that, through an appeal lately published here, the file of the *Spirit of Missions* for the Woman's Auxiliary of Rochester has now been completed, from 1836. "It pays to advertise!"

MISSION WORK IN CENTRAL AFRICA

Interesting Accounts Given at the Universities' Mission Anniversary

BISHOP OF ZANZIBAR TELLS OF DIFFICULTIES IN WORK AMONG MOHAMMEDANS

The Living Church News Bureau
London, June 9, 1914

THE fifty-fifth anniversary of the Universities' Mission to Central Africa was commemorated on May 28th. This year's anniversary was especially interesting and noteworthy for the presence of both the Lord Bishop of Zanzibar (the Rt. Rev. Dr. Weston), and the newly consecrated Lord Bishop of North Rhodesia (the Rt. Rev. Dr. May), two of the three Bishops of the dioceses in connection with the Universities' mission. On the preceding day, Wednesday, all the members of the mission staff, past and present, who could attend, met by invitation the two Bishops at a reunion at the office of the home organization in Dartmouth street, Westminster, in the evening. On the anniversary day there was an early plain celebration of the Sacrament of the altar in the crypt chapel at St. Paul's, and at 11 o'clock there was the usual sung Eucharist at St. John the Evangelist's, Red Lion Square, the noted church in West Central London which has for so many years been associated with the annual festival service of the mission. This was attended by a large congregation of devout worshippers, many standing at the back of the church. The Bishop of North Rhodesia was present in the sanctuary. The preacher was the Bishop of Zanzibar. The music, mainly Merbeck's "service" in one of its numerous versions, was heartily joined in by almost every one.

The annual meetings of the mission were held in the Great Hall of the Church House, with perhaps "record" attendances, and evoked deep and enthusiastic interest on the part of all present. The afternoon meeting clashed with a meeting of the Bishops of the Canterbury Province, and the Bishop of Winchester was prevented from presiding. His place as chairman was taken by the Dean of Wells (Dr. Armitage Robinson). The Dean made no reference to the critical questions arising out of the Kikuyu case except to observe that they had no fear in their outlook on the future. They knew where they stood. (Applause.) He spoke of the proposed rearrangement of the boundaries of the three existing missionary dioceses and of creating a fourth one out of the eastern part of Nyasaland and the southern part of Zanzibar. He was able to state that £5,000 had already been given to the endowment fund, and that if workers were forthcoming—that was the real difficulty—there seemed to be no reason why the diocese should not be constituted. The other chief speakers were the two Bishops. The Bishop of Zanzibar said that many of the clergy in England were doing things that laymen could do. Let them come out to Africa and do the urgent work of the Master that awaited them. Let them do without some of their "luxuries" in worship, and let laymen do some of the work, so that priests might be available for the regeneration of souls in Africa.

The evening meeting was presided over by Canon Scott Holland, the Regius Professor of Divinity at Oxford, who is always completely in his "element" at a great public meeting of the Universities' Mission. His intense and exultant enthusisasm for this mission and its sacred cause of planting true Catholic Christianity in Central and East Africa seems to impart to his ability and versatile gifts as a platform speaker just the stimulus required for his making the most of himself on such an occasion. They were specially privileged to have with them, he said, the Bishop of Zanzibar, whom they were going to greet with great zeal and enthusiasm. He knew no one who could bring home the challenge to them so forcibly and keenly, the challenge to support the mission with men. And then they had with them the new Bishop of Rhodesia, who was making exactly the same challenge to them. It was worth while asking, Why this hanging back of men? Was it because men had begun to feel that the Church in this land was a local affair, that it had a mere provincial history of its own, and they could believe in it only so far as home purposes required? Was it because they could not find in it the "full Catholic message" which could go far beyond their own racial limits and face the world? Dr. Holland then launched forth into a very humorous and scathing criticism of Dean Henson's fancy picture of the Church and of his religious sympathy with the man in the street and the House of Commons, which provoked repeated bursts of laughter. They knew, he said, that the Dean of Durham was always trying to persuade people that the Church of England was merely after all "just the embodied representation of the English mind, that the real office it has to fulfil is to give to the Eng-

lishman in the street—our old friend—the religious equipment he requires; and the Englishman in the street, as we know, is always English and always Protestant, and there he stops." If only they would place themselves "at the head of the great English Protestantism and consent to be the chief and dominant partner," then all would be well. That was the Dean's offer, and he made it with extraordinary zeal. Dr. Holland could not take up a journal in which the Dean of Durham was not once more giving this invitation. As he studied the Dean's efforts he thought of the famous man who once went from London down to the country and thought he would undertake a country occupation—namely, to make the story short, that of milking a cow. That man returned half an hour after making the trial, looking in a dilapidated condition, and explained, "For half an hour I have been trying to make that cow sit on the stool and it won't." Here you see, said Dr. Holland, is the Dean of Durham trying to persuade the Church of England "to sit on this old Protestant stool and it won't do it." If the cow can sit on that stool it can give no milk. It was because they believed that true Catholicity was stamped on the liturgy of the English Church, her formularies, and her historic theology, that they dared to go out to the African and offer him the Gospel which they brought with them from England. "We are not going to surrender," declared this staunch Churchman and eloquent Oxford Divinity Professor, "our birthright so lightly now just when the world is asking not for the message of England but for the message of the Catholic Church." Canon Scott Holland concluded his splendid speech in an impassioned appeal for their belief in and love of the Church in this land both on her supernatural and natural side. And it was in the name of that portion of the Catholic Church in which they believed and loved that he asked them to give their prayers and themselves and all that they were to the cause of the honor of Christ in Central Africa.

The Bishop of Zanzibar, who received a prolonged ovation, devoted his speech mainly to the position of Islam in his own diocese. He thought it was true to say that the most prominent thing about it at this time was "the hollowness of its spiritual power." He did not say that it was not a danger; but he did say that in facing Islam they were no longer facing a strong spiritual force that gripped men and satisfied the needs of their hearts. "The change has come, and who can tell how God has worked? You can see perfectly clearly that commerce has taken its toll of the spiritual forces of Islam. You can see in a place like Zanzibar that the very incoming of European customs, of European clothes, of cigarettes, and all those other abominable habits that go with cigarettes, have moved men from their religion." They saw it, for instance, in the time of fasting, of Ramadan. Sixteen years ago they would have found the whole of Zanzibar fasting during Ramadan. Now they found the young man of Zanzibar with a cigarette in his mouth in the hours that used to be devoted to fasting, and they found that young Zanzibar, and therefore young East Africa, so far as he was civilized at all, was as slack about his religion as the normal young man in England was slack about his. Now the young man in England, though slack about external observance, might keep within his heart some devotion to our Lord. But when a religion practically existed in externals and a man ceased to practice externals the thing was done. Here was a religion the observance of which depended upon praying and reading the Koran and fasting. The praying had also gone out of general vogue. Only the fashionable mosques in Zanzibar were really filled. They were told, on the authority of the Sultan of Zanzibar himself, that last Ramadan he reckoned two per cent. only of the people observed a strict fast, and the Bishop was told by Africans who had every means of finding out, that during the four weeks of Ramadan more beef was consumed than in ordinary months to the extent of twenty-five carcases a week. Rich men kept open house, feasting went on all through the night. The young men of Zanzibar went out to the plantations and ate in secret with their friends. That commerce had done.

There was another side to the position of Islam. There was no doubt at all that the fifty years in which the Universities' Mission had lived in Zanzibar had made a great difference in the minds of the better classes of Moslems. There was a small but influential number of young men in Zanzibar who, though they would not in any sense care to be classed with members of the mission even as open friends, had come to admit to themselves that Mahomet was wrong in things he said in the Koran; while there were a very few of them who in conversation would tell you that intellectually they were prepared to accept the Christian system of theology. During his last visit to Pemba he spent some time talking to Mohammedans of the superior class, and who still practised their religion, and with one accord they told him that as he stated it to them the Christian position commended itself to their intellect and to their moral sense. That was an enormous change for the better. But when they looked out over the mainland they had to face this: that Mohammedanism was spreading along all the roads of commerce. If you spoke with Mohammedans in those parts and tried to gauge the power of their religion, you would find that they were "entirely muddle-headed." They could not explain what their religion was, but they were quite certain, many of them, that they were engaged in worshipping a prophet whose name was Mahomet. However you catechized them, the only thing that you could get quite pat from them that was true was that they must not and would not eat pork. It was not a religion; but it was a force, a real power, and it was extraordinarily difficult to convert a man who had once been a Mohammedan to Christianity.

The annual report of the Universities' Mission says in relation to "Kikuyu" that it is no new thing: "On the one hand it is only the expression of a condition of affairs towards which the Church Missionary Society has been approximating for many years; on the other hand, it has only occasioned a protest on the part of the Church in Zanzibar which has become increasingly inevitable with every year of its existence." The Kikuyu conference will only have done well if it has awakened the home Church to a realization that some home policies may "spell disaster abroad," and that a foreign missionary enterprise "cannot be conducted on haphazard or party principles."

The Universities' Mission has lately received a notable benefaction in the founding of an annual sermon to advocate the cause of missions to the heathen. It is to be preached in the parish church of Crediton, as the birthplace in Devonshire of St. Boniface, the Apostle of Germany, and on June 4th, the eve of the commemoration of his martyrdom. The sermon was preached this year by the Dean of Wells.

The Bishop of Zanzibar has been ordered by his doctor to cancel all his remaining engagements except three. His Lordship hopes to be well enough to sail for his diocese early in August.

J. G. HALL.

ENGLISH HAPPENINGS OF THE DAY

The Living Church News Bureau
London, June 9, 1914

TRURO has now, like Chichester, set the other dioceses a praiseworthy example in reviving the primitive type of a Diocesan Synod. Having been summoned by the Bishop of Truro, the Cornish clergy met together with their Bishop in Synod for the first time on Tuesday last, when the sessions were preceded by a celebration of the Holy Mysteries in the Cathedral Church of Truro. The Bishop delivered an allocution. Among the subjects introduced and discussed was that of Reservation of the Blessed Sacrament. An official report of the proceedings of the Synod will be issued in due course.

Truro Diocesan Synod

Another ancient church, All Saints', Breadsall, near Derby, has been burned and destroyed by the wild women among suffragists. The early English tower, the Norman south door, the Decorated south windows, the chained books in the chancel, and a modern "Pietà," carved in alabaster, have all perished.

Suffragists Burn Church

The House of Commons reassembles to-day after the Whitsuntide recess, and yesterday the *Times* published a letter from the Archbishop of York with an urgent appeal to Parliament to find a right way out of the present intolerable *impasse* in the Irish crisis. "There are thousands of the thoughtful citizens," writes the Northern Primate, "who at this critical moment in the history of the nation appeal to the members, and especially to the leaders, of all parties to lift this grave and insistent problem out of the entanglements of the party pride and policy, and to face it afresh with a resolute determination to 'seek peace and ensue it.'" The Archbishop ventures as one who, by virtue of his office, "stands outside the region of political party," to give voice to this appeal.

The Irish Situation

A solemn Requiem for the departed souls of those on board the *Empress of Ireland* is being offered to-day at St. Stephen's, South Kensington, under the auspices of the Guild of All Souls.

It is understood that the Community of the Resurrection, Mirfield, contemplate establishing a House of the Community in London towards the end of the year.

Miscellaneous Items

It is especially interesting to know that Viscount Halifax kept his seventy-fifth birthday on the 7th inst., and thus this year on Trinity Sunday. "Many happy returns" of this Grand Old Churchman's birthday, must be the heartfelt wish of us all. Lord Halifax has been at the head of the English Church Union for forty-five years, and I do not suppose it is any exaggeration to say that in this position and by the grace of God he has done more for the Catholic Revival than any other Churchman in England, lay or clerical, in this period of but five years short of half a century.

J. G. HALL.

IT DOES NOT take great men to do great things, it only takes consecrated men.—*Phillips Brooks.*

LARGE BEQUESTS FOR NEW YORK INSTITUTIONS

St. Luke's Hospital and St. Thomas' Church Among the Beneficiaries

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
37 East 28th St.
New York, June 22, 1914

NUMEROUS charitable bequests are contained in the will of Harris C. Fahnestock, who died at his home, 457 Madison avenue, New York City, on June 4th, the details of which were made known last week.

The will as modified by the codicils provides for the following public bequests: Charity Organization Society of the City of New York, $100,000; Association for Improving the Condition of the Poor of the City of New York, $100,000; Presbyterian Hospital, $100,000; St. Luke's Hospital, $100,000; Helping Hand Association of St. Thomas' parish, $10,000; Trustees of Fund for Aged and Infirm Clergymen, $10,000; Children's Aid Society, $5,000. In addition to the foregoing, there are bequests of $100,000 to the New York Post Graduate Medical School and Hospital, and of $25,000 to St. Thomas' Church, provided that such amounts were not given in Mr. Fahnestock's lifetime.

S. S. Commencement Exercises

The commencement exercises of the Sunday school of the Chapel of the Intercession, Broadway and 155th street, were held on Sunday, June 14th, and to thirteen pupils who had completed the school's graded course were awarded diplomas by the Rev. Dr. Milo H. Gates, vicar of the chapel. The Sunday school is under the direction of Professor Stephen P. Bayne, Principal of Public School No. 5, and aims to make children take an early interest in Biblical teachings while studying the subjects taught at public schools. A feature of the ceremony was the planting of a sprig from an ivy vine said to have been originally planted by George Washington in the yard of a Virginia church, and of another sprig of a plant set out originally by Queen Victoria at St. George's Chapel, Windsor Castle. Both were planted by Dr. Gates.

Prizes for Choristers

On Thursday, June 11th, the Choristers' School of Grace Church held its annual prize-day exercises in the choir house on Fourth avenue. The programme, as always, consisted of solos and choruses sung by the choristers, and the awarding of the prizes by the rector, the Rev. Dr. Charles L. Slattery. The first honor of the school was won by Evan Adams Kibbe of Winchester, Mass., who is the "Optimus" for the year, and whose name is carved upon the wall of the honor room, which takes its name from this honor-roll of the Choristers' School. The prizes are given for work both in the choir and in the school. Among several others are a medal given by the alumni of the school, which this year was won by Norman Fairlie Nelson, Jr.; the William Rhinelander Stewart medal for solo work, given this year to Edgar Donovan, and the Schirmer medal for the most effective work in the choir, to Robert H. Ballard. Though prize-day marked the closing of the school year, the choir sang at three services on the following Sunday.

Architect Loses Suit

In 1908 J. Stewart Barney, the architect, was asked by the Rev. Dr. Huntington, rector of Grace Church, to prepare plans for the alterations of the choir tower, the building of a court and wall, and for the addition of robing and pulpit rooms. This work was done and Mr. Barney sent in a bill to the church wardens for $3,366. Payment of the bill was refused and Mr. Barney brought suit, alleging that William R. Stewart, one of the church wardens, had joined with Dr. Huntington in giving the order. The suit reached the Appellate Division and on June 13th the court decided against Mr. Barney. The opinion says:

"The plaintiff undoubtedly rendered valuable services of which the church had the benefit, but unless he was employed by the church or some one duly authorized, he must look for compensation to those who employed him."

The opinion says there was no impropriety on the part of Dr. Huntington and Mr. Stewart in the matter, but that their order for the plans laid the church itself under no obligations.

An Unusual Burial

A burial in the historical graveyard of St. Paul's chapel, Broadway and Fulton street, New York City, was witnessed on Sunday afternoon, June 14th, when Miss Serena Rhinelander, who died at her home, 14 Washington Square, on June 11th, was interred in the family vault. Funeral services were held at the Church of the Ascension, Fifth avenue and Tenth street, the Rev. Percy Stickney Grant, rector, officiating.

The Rhinelander family, one of the oldest in the history of New York, has a vault in the cemetery, and the death of Miss Rhinelander necessitated its opening. There has not been an interment in St. Paul's churchyard for a long time.

Columbia Oarsmen Attend Service

The Columbia oarsmen, thirty-two of them, attended service in St. James' Church, Hyde Park, on the morning of June 14th. They crossed the Hudson from their boat house, and were met by automobiles, driving through the Frederick Vanderbilt and Archibald Rogers estates on their way to and from the church. The parish has points of historic relation with the university, as its first rector, the Rev. John McVickar (1811-1817), was for fifty years an honorary professor in the college, and the founder of the parish, Dr. Samuel Bard, was the inspiring force in the organizing of its medical school, of which he was made president when the separation from Columbia, to which it has of late years returned, took place in 1813.

Bishop Greer and his family left for their summer home at North East Harbor, Maine, on Friday, June 19th. Bishop Burch will be in residence until July 11th.

MASSACHUSETTS CHURCH UNION SERVICE IN BOSTON

THE service which recently took place in St. Paul's Cathedral, Boston, under the auspices of the Massachusetts Church Union, was notable, inasmuch as it marked an approach from the Church of the Orthodox East to our own, reciprocating that which has hitherto come from our communion. Bishop Parker of New Hampshire preached the sermon upon the attitude of the American Church to the Eastern in its new environment.

The president of the Union had undertaken, as he was making a visit to the East, to confer with the authorities of the Orthodox Church in regard to the service and its purport, and made these communications, which were read by Bishop Parker.

The message of the Archbishop of Athens, Metropolitan, conveyed an expression of his interest in the proposed service and of his willingness that the Greek clergy in Boston should attend in their vestments, and gave utterance to his wish that "the union between the Greek and Anglican Churches might speedily be accomplished." He recognized "the noble feelings that the English and American Churches have in regard to such union." The Ecumenical Patriarch at Constantinople said he "heard with pleasure of the service to be held in Boston," which he "hoped the Greek clergy would attend," and added that "all Greeks would ardently desire a union between the Orthodox communion and the Anglican."

Prayer at the end of the service was intoned in English from a Russian Office Book by the Rev. Peter Popoff, archpriest of Salem. With Father Popoff assisted, on the Epistle side of the sanctuary, the Rev. Jacob Gregorieff of Roxbury. They were vested in purple cassocks and stoles and wore gold pectoral crosses.

The report of the committee of the Massachusetts Church Union, in charge of the service, then concluded:

"The committee feels that its efforts have enabled the Union to make a little contribution to the real movement of 'Faith and Order,' which can never be greatly fruitful, however, while the agitation goes on in this name for approach to those who have forgotten the Faith and never had Order. From the point of view of coöperation in the spirit of human brotherhood for social service, the scheme which is so energetically promoted is a narrow and bigoted one, since it excludes those with whom we should gladly unite therein, 'Jews, Turks, infidels, and heretics'; the Socinian, the Buddhist, and the Agnostic. On the other hand, with the invocation of 'Faith and Order,' a great gathering of all creeds and no creed, with the sentimental enthusiasm of the occasion, impelling expression in some form and purpose, must subject the minority, the Household of Faith, to a tremendous temptation to make some concessions of the deposit and the canon. "ERVING WINSLOW, *Chairman.*"

WE CAN see plainly how her ready self-surrender in faith, in trust, to her unknown, her mysterious destiny; how her instant expression of entire self-oblation to the Divine Will, to all that she was called to be and to do, to bear all that might in the future be required of her, is a constant witness of the mind that ought to animate and pervade the whole action of the soul. Life, if true, should be always the offering up of what we are, to do our best for Him who has called us. The responsibilities, the ventures, the conscious obligations which press on the soul, with all their conditions and unknown possibilities, supply the question that is to be solved; but the true response is the result of a habit formed through countless, nameless acts of conscientious obedience, which by use have become the bright and cheerful exercise of the one purpose of giving its best and purest to One most fully loved.—*T. T. Carter.*

SUMMER PROGRAMMES IN PHILADELPHIA

Some Churches Give Up, Others Work Harder

BISHOP RHINELANDER WRITES ON SECTARIAN MINISTERS IN CHURCH PULPITS

The Living Church News Bureau
Philadelphia, June 22, 1914

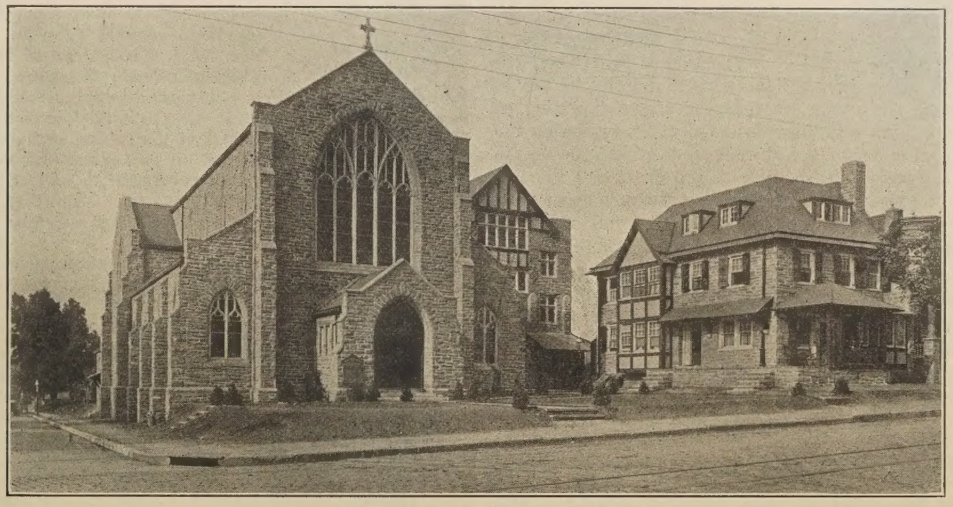
SUMMER work is getting into its usual shape. A few of the parish churches, but not many, are closing for a part or all the three months of the summer. Others are introducing services of a more or less informal character that the people may be attracted during the warm months. Outside the Church, extra efforts are being made to increase attendance at services. Some are holding services outside of the buildings on lawns or in tents. These services seem to be very popular and are increasing in number each year. A special effort is to be made this summer to get hold of the eighty per cent. non-church-going population in this city. A statistician states in a recent newspaper article that only twenty per cent. of the people are regular church-goers. In the same article he calls upon the churches to take up this question seriously. Plans are not yet perfected for handling this proposition, but Mr. Hicks, at whose suggestion the attempt is to be made, has offered to assist in the solution of the problem. Mr. Hicks is a member of a prominent West Philadelphia Methodist church. If his statement and figures are correct, something is radically wrong either in the people or the methods of Church work.

Bishop Rhinelander on Canon 20

Churchmen all over the diocese are interested in the recent request of the rector of St. Stephen's parish and Bishop Rhinelander's reply. Looking forward to the services to be held in that church next Lent, Dr. Grammer has asked permission to invite a prominent Presbyterian minister to be the preacher for one week. Under Canon 20 the Bishop has granted the desired permission. In the current issue of the *Church News of the Diocese of Pennsylvania* the Bishop refers to the matter in an editorial. He says "The subject" (of a minister of a denomination preaching in a pulpit of our Church) "has perplexed a good many people, chiefly through ignorance of, or at any rate imperfect grasp of, the principles involved. For it is quite possible to be familiar with *practices*, and at the same time very hazy about *principles*." The Bishop draws a distinction between *vocation* and *ordination*. He says "*vocation*" is the personal and private call of God to any and every member of His Church for that particular service which God wills to give him." He points out that vocation "may be to the ministry or to some form of social service or to a professional or business life." He refers to the Good Friday collect. He further states that "most vocations consist simply in the inward call without the need of any outward form or authorization." "Then there are come classes or kinds of vocations which require more than an inward call. To assure and complete the inward call there is needed and provided some sort of outward commission or authorization. Such vocations are to the Holy Ministry." Then the Bishop draws a distinction between "Prophecy and Priesthood." Prophesying is a very sacred and vital vocation, but it is quite apart from ordination. A man with the first may exercise himself with the gifts which he has received but they do not authorize him to use the sacramental or official ministry. And the question which the Bishop finally presents is "as to whether it is right or wise to allow a man to exercise his gift or prophecy in our churches, and in behalf of our people, who claims not only to have a vocation as a prophet, but also an ordination as an official minister, though not by a Bishop." "The answer," he says, "on the whole, would appear to be quite simple. In such cases, no question of ordination is involved. On the one hand, the prophecy or preaching of such a man to our people, particularly on occasions where no Sacraments are administered, and where the regular worship of the Church is not followed, has not the slightest connection with the exercise of official ministry in behalf of, or in the name of, the congregation or the Church. On the other hand, his right of ministry in his own congregation or communion is not brought into question. We are free to welcome him as a prophet, as he is free to come, in full view of our firm conviction that Episcopal Ordination is necessary."

A Patronal Feast

On Wednesday, St. Alban's Day, a service was held in St. Alban's Church, Olney, with the rector as celebrant. The Rev. Frederick D. Ward was the preacher. A large congregation was present. The rector was assisted by several of the clergy of the diocese who were in procession. After the service the clergy, congregation, and rector repaired to the parish hall where a bountiful repast was served. The rector called upon the visiting clergy who each spoke on some phase of the service of the morning or felicitated the rector and congregation on their work in that parish.



CHURCH OF ST. BARNABAS, PHILADELPHIA
[See Philadelphia Letter, last week]

I DESIRE that thou shouldst consider with firm faith that I, thy most glorious God, who have created thee for eternal blessedness, am eternal, sovereign, omnipotent. I will that thou shouldst seriously meditate that in Me, thy God, dwell the most perfect knowledge and infinite wisdom; so that in My government of thee, the heavens, and the earth, and the entire universe, I cannot be deceived in any way, or misled by any error. Were it otherwise, I should neither be all wise, nor should I be God. Also consider attentively that, as I am thy God, so am I infinitely good, yea, love itself in My essence; that, therefore, I cannot will anything but that which is useful and salutary to thee and to all men; nor can I wish any evil to My creatures. Thus illuminated by the living light of faith, thou wilt perceive that I, thy God, have infinitely more knowledge, power, and will to advance thy happiness than thou hast. Therefore seek with all diligence to submit thyself totally to My will; so shalt thou abide in continual tranquillity of spirit, and shalt have Me forever with thee.—*St. Catharine of Siena.*

WE ARE CONSCIOUS of our own weakness and of the strength of evil; but not of the third force, stronger than either ourselves or the power of evil, which is at our disposal if we will draw upon it. What is needed is a deliberate and whole-hearted realization that we are *in Christ*, and Christ is *in us* by His Spirit; an unconditional surrender of faith to Him; a practice, which grows more natural by exercise, of remembering and deliberately drawing by faith upon His strength in the moments of temptation and not merely upon our own resources. "In the name of Jesus Christ of Nazareth I will do thus and thus." So we too may form, like St. Paul, the habit of victory.—*Bishop Gore.*

CHICAGO PREPARING FOR CITY-WIDE PAROCHIAL MISSION

Many Parishes Coöperating for the Event

OTHER HAPPENINGS OF LAST WEEK IN CHICAGO

The Living Church News Bureau
Chicago, June 22, 1914

THE preparations for the numerous parochial missions to be held in the city and suburbs this coming November are being cared for by able committees even thus early. The committee on arrangements, Bishop Toll being the chairman, met on Monday, June 15th, at the Church Club rooms, and has already secured the names of some twenty missioners who are being assigned to as many parishes for the eight or ten days each, commencing All Saints' Day, a Sunday. In the Cathedral a large sign has been in place on the west wall for some weeks past, advertising the fact that a mission will be held in the Cathedral on those dates, and also stating that "Cottage Meetings" will be begun, in further preparation, soon after the close of the summer vacation. In the parish churches which maintain the daily Eucharist, special intercessions for the mission have already been begun as parts of the regular work of these parishes. Soon after the close of the usual vacation period, a special day of preparation and of instruction is to be arranged for the clergy in whose parishes the parochial missions are to be held. There is the utmost seriousness and earnestness of anticipation concerning this unprecedented effort to deepen the spiritual life of so many of the strongest congregations of the diocese, for it is widely felt, in spite of the great and increasing activity of our varied Church life, that there is great need among multitudes of a spiritual awakening beyond what the regular services of the Church seem able to provide.

Straws indicating favorable tendencies are always welcome. The important Federation of Women's Clubs at the Chicago Auditorium, which has just closed its greatest biennial meeting, passed a resolution urging the widespread study of the Bible "as literature." This is far better than no study at all, and will undoubtedly have a far-reaching effect among the million or more clubwomen in all parts of the nation represented by this great convention. Dean Sumner was one of the speakers at this biennial when the theme was "Social Hygiene." He strongly advocated the "single standard," as he has so widely done in his public speaking for several years past. Mrs. Ella Flagg Young was the other principal speaker at this session, and ably supported her well-known conviction that this important subject should be taught in the higher grades of the public schools.

The Bible as Literature

Special efforts are made during June in many of our Sunday schools, as elsewhere throughout the Church, to hold the pupils to the services and sessions of their schools. Examinations are held in many instances, and "Flower Services" are occasionally arranged as well. One of the South Side Sunday schools held its annual "Flower Service" on the morning of the Second Sunday after Trinity, sending to the Church Home for Aged Persons the large quantity of flowers brought by the children to the service. At St. Peter's a new departure for June was commenced this year, by arranging a social evening for the officers and teachers of the school and for the parents of the Sunday school pupils.

Sunday School Services

The diocesan Board of Religious Education held a meeting in the Church Club rooms on Monday, June 15th, and discussed the possibility of holding a Teachers' Training Institute during the coming winter, along the lines which have now been followed twice in our diocese during the early summer. The Rev. J. M. Johnson, who has been added to the D. B. R. E. for the year current, is to help organize a centre for teacher-training and similar projects in the deanery where he resides, selecting Batavia, probably, as the rallying-point, for the coming fall and winter. At present there is nothing in the other two deaneries of the diocese which corresponds to the three well-organized Sunday School Institutes of Chicago and the suburbs. The D. B. R. E. also gave some discussion to the recent missionary mass meetings for children, held on the recent Expectation Sunday. There will be substantial improvements in the details of these gatherings next spring, and there is no doubt but that they will be even more effective in the future than they were this year at their inception.

A Teachers' Training Institute

The Executive Committee of the diocesan Board of Missions has now resolved to meet regularly, twice each month, throughout the year (excepting during July and August). The membership is almost unchanged from last year, and the committee is usually presided over by Bishop Toll. In order to equip this committee thoroughly for its increased usefulness, the diocesan Board of Missions has recently voted to employ a stenographer, and has empowered the Executive Committee to elect a new officer who shall be not only the recording secretary of the committee, but the corresponding secretary of the diocesan Board. The Rev. Herbert W. Prince, rector of the Church of the Epiphany, was elected to this new office on Monday, June 15th, at a meeting of the Executive Committee. The Rev. F. E. Brandt, rector of Trinity Church, Aurora, was elected recording secretary of the diocesan Board at its annual meeting on June 10th. The Executive Committee of this Board now consists of the Rt. Rev. W. E. Toll, D.D., the Rev. Drs. Stone, Page, Rogers, and Hopkins, and Messrs. H. J. Ullman, C. E. Field, and M. A. Mead.

Diocesan Board of Missions

On the afternoon of the First Sunday after Trinity the annual service of the diocesan branch of the Girls' Friendly Society was held at Grace Church, Oak Park, the rector, the Rev. F. R. Godolphin, being the preacher. This is always a very beautiful service, one of whose features is the procession of all the attending local branches of the G. F. S., each member wearing the flower chosen by her branch as its especial emblem. The opening of "Holiday House," at Glenn, Mich., for the summer vacations of the G. F. S. members, is of unusual interest this summer, inasmuch as the new buildings will add so much to the equipment.

Annual G. F. S. Service

The Church League for Work Among the Colored People of the diocese has already secured sufficient support from generous Church people to warrant them in permitting the Rev. J. B. Massiah, priest in charge of St. Thomas' Church, to engage a curate. On Whitsunday Bishop Toll confirmed a supplementary class of nine members at St. Thomas'. It was the annual service of St. Thomas' guilds, and fully 150 members of the various organizations marched into the church in procession, all having received the Blessed Sacrament at their corporate Communion at an earlier hour. The offering at this service was given to Bishop Ferguson's work in Liberia. Mr. Franklin H. Spencer, district secretary of the Brotherhood of St. Andrew, has just organized a chapter of the Brotherhood at St. Thomas' Church. The chapter has accepted as its first work a large share of the details of preparation for the forthcoming parochial mission in November.

Work of Church League

A kindly deed of hospitality gave much pleasure on Wednesday, June 17th, to some twenty of the elderly ladies residing at the Church Home for Aged Persons. They were invited to the apartment of Mrs. R. H. Lawrence, on East End avenue, now to be called "Hyde Park Boulevard," for a dinner, and were brought to and from in automobiles belonging to friends of the Home. A programme of music followed the dinner, Miss Esther Thiselton assisting in the entertainment. Mrs. Lawrence is a member of the Board of Managers of the Home, of which Mrs. Francis W. Walker is the president. The work of raising the $100,000 needed for the new Home is steadily progressing. Contributions are being received continually in sums small as well as large, thus testifying to the widespread interest in this valuable diocesan institution.

Dinner to Aged People

The Junior Brotherhood of St. Andrew held its summer conference and meeting at St. Paul's Church, Kenwood, on Saturday afternoon, June 20th. A further account will be given in our next letter.

The diocesan Social Service Commission met at luncheon at the City Club on Thursday, June 18th, Dean Sumner in the chair. Last year's officers were reëlected, as follows: Dean Sumner, chairman; Mr. Carl B. Rodin, of St. Peter's parish, secretary; Mr. Hubert F. Miller, treasurer. The commission voted to confer through its secretary with the men's clubs of the parishes, concerning the possibility of increasing the proportion of Social Service themes presented at the regular meetings of these parochial clubs, during the coming fall and winter. Mr. Rodin, who is the assistant librarian of the Chicago Public Library, was asked by the commission to select a list of books on Social Service, whose titles could be communicated to the parishes where Social Service committees have been organized. All of this is in line with Bishop Anderson's suggestion of a year or more ago, namely, that the important part of the work of these Social Service groups is the spreading of information generally among our Churchpeople, concerning the social conditions of life in these days.

New S. S. Commission Officers

At the recent annual meeting of the Council of the Confraternity of the Blessed Sacrament, at the Church of the Ascension, Chicago, a committtee was appointed to confer with the Illinois Secretary of State, in order that the charter of the Confraternity may be amended so as to permit the holding of the annual meeting outside of Chicago, when so desired. At present the annual meeting is legally held only in Chicago. It was felt by the Council that it would widen the usefulness of the Confraternity if now and then its annual meeting and Holy Eucharist were to be held in some other city, where the Confraternity is not so well known as it is in Chicago.

To Amend the Charter

Diocesan Conventions

WITH the report of the convention of the diocese of VERMONT the series of spring conventions is about at an end. There was here little legislation of general interest, and the reports of missionary convocations are of interest and value for their deliberations and the reports of their work rather than for matters of legislation.

VERMONT

THE 124th annual convention of the diocese of Vermont convened in St. Stephen's Church, Middlebury, Wednesday, June 17th. Mr. Monell Sayre of the "Church Pension Fund" was present at the convention. He explained in detail the plan and hope of the "Fund" and answered questions put by members of the convention. A committee of three laymen and two clergymen was appointed to consider the whole subject as well as the matter of the diocesan endowment funds now held for similar purposes. This committee, of which Mr. Joseph A. De Boer is chairman, is asked to report and recommend action to the next convention.

The same Standing Committee and nearly all of last year's officials were re-ëlected.

Deputies elected to the Primary Synod of the New England Province to be held in Springfield, Mass., in October, were Rev. George Y. Bliss, Rev. A. C. Wilson, Rev. Joseph Reynolds, Rev. W. C. Bernard, Messrs. Joseph A. De Boer, Spencer W. Hindes, Joseph T. Stearns, and Edson P. Gilson.

The report of the missionary committee, so far as general missions is concerned, was unusually satisfactory. The Sunday School Children's Lenten Offerings amounted to $1,000—the largest amount ever given, and the total amount sent to the Church Missions House since September 1st on the apportionment of $4,691, is, at this date, $4,129—with some hope of the balance being made up by September 1st.

WESTERN COLORADO CONVOCATION

THE feature of the seventh annual convocation which met last week at Ouray was the observance of the fifth anniversary of Bishop Brewster's consecration, when on Friday night after Evening Prayer, the Rev. Arnoldus Miller, the senior priest of the district, presented the Bishop in the name of the clergy and laity of the district, a pastoral staff of ebony and ivory. Contrasts are a feature of Missionary Bishops' lives. The night before, the Bishop, having been called away for a funeral, and returning to Ouray by automobile, was stuck in a "chuck hole" and forced to walk four miles in the dark on the lonely and isolated Dallas divide to a ranch house.

The convocation adopted resolutions asking that permission be given for optional selection of psalms for the Psalter; endorsed state-wide prohibition; adopted a canon penalizing failure to fulfil diocesan obligations; appointed a district committee on the Church Pension Fund; merged its Sunday School Commission into a District Board of Religious Education; voted to enter the Sixth Province, and included in its budget the apportionment for the General Board of Religious Education and a grant to the district Social Service Commission.

The Bishop's address dwelt mainly, in a strong and comprehensive manner, on the pressing problems of social practice, with especial reference to the labor troubles in Colorado. That section of his address is printed on another page of this issue. He also dwelt on the necessity for Prayer Book revision.

The following resolution, introduced by the Rev. F. C. Smith of Durango, was passed after long debate:

"WHEREAS, The Commission on the Revision and Enrichment of the Prayer Book has asked for suggestions in its work, and

"WHEREAS, The length of the Psalter appointed to be read at Morning and Evening Prayer is a hindrance to the devotional character designed to be served by this portion of the service; and

"WHEREAS, Some of the Psalms are not to edification for Christian reading in public; therefore be it

"*Resolved*, By the convocation of the missionary district of Western Colorado, that request is made for permission of an optional selection of one or more psalms from any part of the Psalter by the minister, to fulfil this portion of the liturgical requirements of Morning and Evening Prayer."

The elections and appointments were as follows:

Delegates to the Primary Synod: Rev. F. M. Bacon, Meeker; Rev. Edwin Johnson, Glenwood Springs; Rev. F. C. Smith, Durango; Rev. A. Miller, Montrose; Messrs. L. C. Jakway, Durango; W. C. Holman, Olathe; W. L. Hogg, Telluride; Joseph Meredith, Rico.

Council of Advice: Rev. Messrs. J. H. Dennis, J. W. Heal, W. B. Magnan, Edwin Johnson; Messrs. Vaun E. Northrop, W. L. Hogg, P. Coombe, S. W. Carpenter.

Public services were held on Friday night, under the theme of "The Church and Education," with addresses by Rev. B. Bean, Rev. J. W. Heal, Rev. C. P. Burgoon, and Professor Kelly of the Gunnison Norman School; and on Sunday night under the theme of "The World for Christ," with addresses by Judge Hogg, Rev. Philip Nelson, Rev. F. M. Bacon, and Dean Smith. The Woman's Auxiliary held a session Sunday afternoon with a number of addresses on Woman's Auxiliary work, missions, and the Church Prayer League.

ASHEVILLE CONVOCATION

THE annual convocation was held in Trinity Church, Asheville, June 16th. In his address the Bishop expressed himself as gratified at the progress made in the district during the past year and urged the clergy to keep in mind that this is a missionary district and that their mission and first duty is to carry the Church to the people of the mountains and mill villages.

By unanimous vote it was decided to accept the Provincial System and the following were elected delegates to the Provincial Synod: Rev. Messrs. R. R. Swope, D.D., F. D. Lobdell, R. N. Willcox, Wyatt Brown, and Messrs. Haywood Parker, C. E. Waddell, F. T. Bacon, Harmon A. Miller.

On Thursday evening a rousing missionary meeting was held and stirring addresses dealing with different phases of the missionary enterprise were made by the Rev. F. J. Clark of the Church Missions House, Rev. Homer W. Starr, of the State University, and the Rev. R. N. Willcox.

Asheville was selected as a permanent place for the convocations and provision was made for paying the expenses of delegates both to the convocation and to the Woman's Auxiliary by laying assessments against the parishes and missions. Former officers were generally reëlected, and only routine business was transacted.

The annual meeting of the Woman's Auxiliary was held in the crypt of the church in connection with the convention. The opening address was made by Rev. F. J. Clark. The attendance of women was unusually good, a lively interest in the work of the Auxiliary was shown, and satisfactory reports made of the work from every department of the organization. The officers of last year were re-elected.

HONOLULU MISSIONARY CONVOCATION

THAT which occupied the most time in convocation was the consideration of proposed Cathedral statutes, the result of careful preparation on the part of a strong committee who had studied all the available statutes of American Cathedrals. The report of the committee was finally adopted with very few amendments.

The convocation opened on May 30th, with intelligent interest and enthusiasm which surprised those who were not familiar with

HONOLULU MISSIONARY CONVOCATION
Woman's Auxiliary Day

the work of the mission. On Sunday, May 31st, the Bishop delivered his annual address. He spoke first of the uniform and encouraging progress of the Church at every point. Several new centres of work have been opened during the year. On Monday an important conference on Christian Education was held, and papers were read by the Rev. L. Kroll, the Rev. J. K. Bodel, the Rev. F. W. Merrill, and Chaplain W. R. Scott, U. S. A.

On Tuesday occurred the annual meeting of the Woman's Auxiliary, when delegates present included white people, Hawaiians, Chinese, Japanese, and Koreans. The treasurer's report shows a total of $1,821 gifts to missionary enterprises, mostly in connection with the work on the islands, but also gifts to China, Japan, and work

on the "Mainland," as the United States is referred to here. Among the speakers, one who caused great interest was the Korean Bible woman connected with St. Luke's mission. The speakers included people of many races.

Over two hundred people sat down to luncheon in the dining room of St. Andrew's Priory. On reassembling in the afternoon, pledges were called for towards providing automobiles of a reasonable price for the use of our missionaries who have to cover large territories. Two machines, it is believed, are provided for.

On Wednesday evening the Churchman's Club in Honolulu gave a dinner to the clergy and lay delegates, and on Thursday a reception was held at the Bishop's residence which was largely attended.

On Trinity Sunday, as showing the varied character of the work, at 9 A.M. the Bishop confirmed a class of nine Koreans at St. Elizabeth's. At 11 A.M. he advanced to the priesthood the Rev. Philip Taizi Fukao, who had served in the diaconate for three years. He was presented to the Bishop by the Rev. Kong Yin Tet, a Chinese priest. In the afternoon he baptized a white child, a great granddaughter of one of the old Congregational missionaries. It is interesting to note that there are representatives of almost all the old Congregational missionary families on the Cathedral register.

The report made to the convocation by the treasurer of the Church Corporation showed that the Church property of the missionary district is now valued, on a low estimate, at over $600,000. When the American Church received the English Church property the value placed on it was $101,000. The increase has been in land and buildings and endowments, and not in any rise in value.

WHY NOT A NEW CREED?

By the Very Rev. S. P. Delany, D.D.,
Dean of All Saints' Cathedral, Milwaukee

IT is uncomfortable, to say the least, to join in reciting a creed in which you do not believe. It is still more uncomfortable to lead a congregation in reciting such a creed.

Why do so? Why make fetish of a form of words? Why not compose a new creed?

There are various groups of clergy in the Churches within the Anglican Communion, who would welcome a new creed. These groups do not all object to the same things in the old creed: but they are all broad-minded men and could easily be brought together on the basis of a new creed, which would incorporate the results of modern criticism as well as the modern tendencies to federation and re-union.

A tentative new creed is herein respectfully suggested, as a possible relief for many who are suffering from the outworn and exploded features of the old creed. For purposes of comparison the new creed and the old creed are printed in parallel columns.

THE NEW CREED	THE OLD CREED
I believe in God the Father, Maker of heaven and earth:	*I believe* in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ his Son our Lord: Who was born of Joseph and Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He went into the place of departed spirits: The third day his spirit rose again from the dead: He passed over into the spiritual world, where he took the place of honor and power: from thence he shall come to judge the quick and the dead.	And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell: The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy Protestant Church; the essential oneness of all the Churches of Christ; the Forgiveness of sins: the Resurrection of the spirit: and the Life everlasting. Amen.	I believe in the Holy Ghost: the holy Catholic Church: the Communion of Saints: the Forgiveness of sins: the Resurrection of the body: And the Life everlasting. Amen.

Unfortunately the new creed is no shorter than the old; but, better than that, it is simpler, and contains nothing that could give offense to any intelligent person in touch with the movements of modern thought.

If a new creed, why not also a new Church, a sort of Pan-Protestant Church? There need be no Bishops in this new Church, as Bishops are not necessary for the existence of a true Church. Thus one of the great obstacles in the path of Chistian unity would be removed.

Moreover the new Church could compile a new Prayer Book. The word "priest" would of course be eliminated as the designation of a Christian minister, and all traces of sacerdotalism would be expunged from the Ordinal. The preface to the Ordinal might well be revised so as to remove the impression that the three-fold ministry of Bishops, Priests, and Deacons has existed from the beginning in the Church; and that Episcopal Consecration or Ordination is in any way essential to a valid ministry.

The Order for the administration of the Holy Communion could be made over so that there would be no suspicion that the bread and wine really become the Body and Blood of Christ, or that there is anything in the nature of a sacrifice in this rite. The word "altar" should of course be stricken out wherever found. The order that the people should devoutly kneel when they received Holy Communion should be omitted, as it encourages a belief in the Real Presence. The rubrics requiring all notices to be given out after the Nicene Creed and the sermon to be preached at this time should be transferred to the Office of Morning Prayer, as in their present position they imply that the Holy Communion should be the chief parochial act of worship at which the whole congregation should be present. The rubric which says that none are to be admitted to the Holy Communion until they are confirmed or ready and desirous to be confirmed should of course be dropped, as it might be interpreted to mean that members of the various denominations are excluded from communion.

And if a new Prayer Book, why not a new Bible? All passages which tell of the performance of miracles, whether in the New Testament or the Old, should be left out. The accounts of the Virgin Birth of our Lord in St. Matthew and St. Luke, as well as the stories of our Lord's Resurrection in all the gospels, should be revised or omitted altogether,—according to the findings of modern criticism. The Gospel of St. John might be dropped out altogether, as it is late and unauthentic. The Epistles of St. Paul would also need rather vigorous revision. Thus we should have a Bible in harmony with the new Prayer Book and the New Creed. A table of lessons could be drawn up for use in the new Church, which would not need frequent revision.

CHURCH WORK AMONG DEAF-MUTES

By the Rev. O. J. Whildin

CHURCH work among Deaf-Mutes was established in 1849. In that year the Rev. Thomas Gallaudet, D. D., a young hearing clergyman, touched by the social and spiritual isolation of the deaf-mute people, started a small Bible Class for them in a room in the University of the City of New York. At that time the recently founded schools for Deaf-Mutes were beginning to send their graduates into the world. In the course of a few years this Bible Class grew into a Mission and received the official recognition of the Church. In steadily increasing numbers the deaf-mutes came to the services, which were conducted in the sign language of the deaf and according to the Book of Common Prayer. Many were received into the Church by Baptism and the Laying-on-of-hands. In 1852 St. Ann's Church for Deaf-Mutes, New York City, was founded. In 1859 the Rev. Dr. Gallaudet established Missions in Baltimore, Philadelphia and Washington. As early as 1870 the work had grown to such large proportions that additional workers became necessary. In 1876 Bishop Stevens of the diocese of Pennsylvania ordained the Rev. Henry Winter Syle, a talented deaf-mute, a graduate of Cambridge University, England, and the holder of a Master's degree from Yale. This was followed by the ordination of the Rev. Austin Ward Mann by Bishop Bedell of the diocese of Ohio and the Rev. Job Turner by Bishop Whittle of the diocese of Virginia. Very soon the ordination of other deaf-mutes followed.

At the present time there are thirteen ordained clergymen, twelve of whom are themselves deaf, ministering to the spiritual needs of 65,000 deaf-mutes in the United States.

The division of the Church into Provinces suggests a method of grouping which might very well be adopted. The missionary or missionaries, in this case, would act under the authority of and report to the Provincial Synod.

ABIDING IN JESUS is not a work that needs each moment the mind to be engaged, or the affections to be directly and actively occupied with it. It is an entrusting of oneself to the keeping of the Eternal Love, in the faith that it will abide near us, and with its holy presence watch over us and ward off the evil, even when we have to be most intently occupied with other things. And so the heart has rest and peace and joy in the consciousness of being kept when it cannot keep itself.—*Andrew Murray.*

New St. Luke's Hospital, San Francisco

THE accompanying illustration shows the magnificent building just completed and opened for St. Luke's Hospital, San Francisco. The history of how this has been obtained is an interesting one.

The hospital began in 1871 in two small private houses on Bernal Heights, in the same part of the city in which it has always been, and was started by the Rev. Dr. Brotherton, at that time rector of the Church of St. John the Evangelist. The property on Valencia street—the present site—was secured in 1873; the hospital was incorporated; and some of the original buildings were in use until 1907.

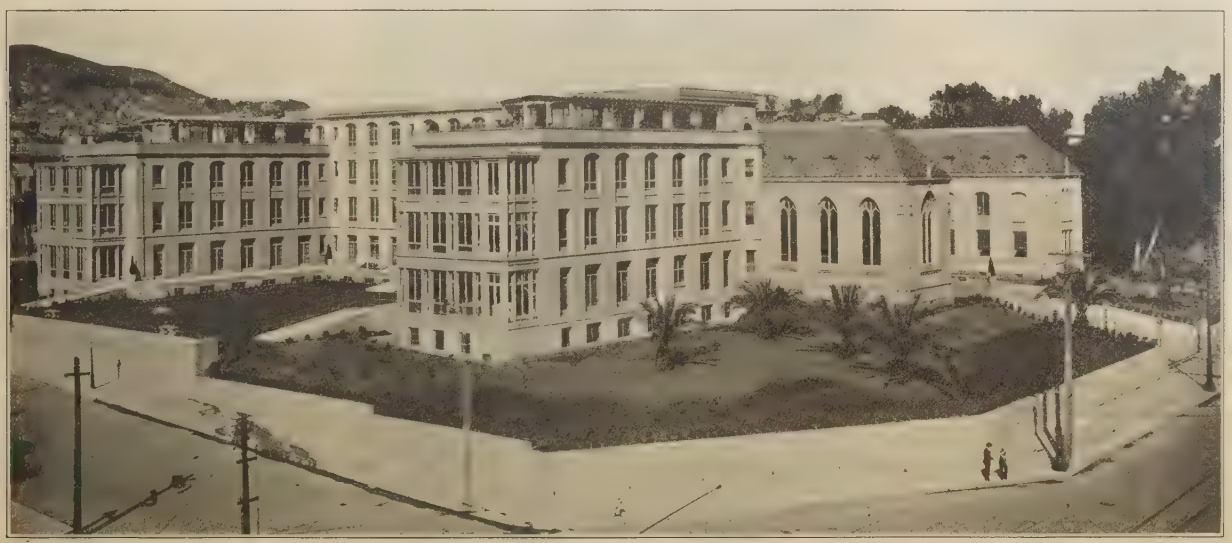
In 1875 there was organized a Board of Lady Managers, under the leadership of the late Mrs. J. Goddard Clark. She aroused the interest of the late Mr. D. O. Mills, who furnished the money for what was for many years the best building of the old hospital, and which building is still in use. Mr. Mills and others secured the help of the late Mr. James Keene, who provided for the cost of the building which was used for ward patients until last year.

In 1880 support failed the hospital, and it was closed. Part of it was used by the Protestant Episcopal Old Ladies' Home, and part as a private hospital by the Rev. G. H. Jenks, M.D. In 1885 the Board of Lady Managers was reorganized, and the hospital started again. These ladies gave much time and thought to it for many years, and kept it going through much tribulation until 1897. In 1898 Mr. C. V. S. Gibbs became president, and the hospital had a period of prosperity. In 1901 a new building was completed, called the Gibbs Pavilion. This, however, cost much more than was expected; and when the earthquake came in 1906, it was completely ruined, and had to be removed. That year left the hospital with utterly inadequate buildings, heavily burdened with mortgage, and unable to collect any insurance on the buildings destroyed on April 18th. The fire did not reach the hospital; but it became so threatening that all the patients were removed to temporary quarters on the race-track at Ingleside. This branch was continued for some time, and the old buildings were maintained largely through generous grants from the San Francisco Red Cross and Relief Funds—the whole institution having been placed at the disposal of the Red Cross Society. By 1908 more normal conditions were restored, and the problems of the hospital became more acute. Finally in 1909 there seemed to the directors no possibility of continuing the work, handicapped as it was with mortgages and inadequate buildings, especially in view of the new and modern hospitals being erected in various parts of the city.

It would appear that the darkest hour is just before the dawn; and about the time the directors had concluded to close up, sell out, and go out of business as a hospital, Mrs. Louis Findley Monteagle wrote to them through the Bishop of California offering to make a large contribution toward a new building or buildings for St. Luke's. This was followed by an offer from Mr. Ogden Mills, offering on behalf of himself and his sister, Mrs. Whitelaw Reid, to give $200,000 toward the new buildings, it being understood that Mrs. Monteagle's gift, in memory of her uncle, Mr. Calvin Paige, should be at least $200,000.

In order to provide more space for the enlarged and new buildings, the directors were enabled to purchase almost all the remainder of the block on which the hospital stands. For this purpose further generous gifts were made by Mrs. Monteagle, Mrs. Whitelaw Reid, and Mr. Ogden Mills, the balance being provided by gifts from Mr. W. H. Crocker, Mr. George A. Pope, and Mr. W. B. Bourn, of the Board of Directors.

At least two years were given to the study of plans and gathering information; the purpose being to make St. Luke's Hospital represent all that is best in modern hospital appliances, so that it shall in the best way carry out the intentions of the donors, preserving their names to posterity, and proving a constant blessing to humanity for years to come.



ST. LUKE'S HOSPITAL, SAN FRANCISCO

On St. Luke's Day, 1911, the cornerstone of the new building was laid with impressive ceremonies by the Bishop of the diocese, assisted by Mrs. Louis F. Monteagle. Mr. C. D. Haven, Archdeacon Emery, and almost all the old Board of Directors were present, rejoicing as they saw the beginning of the end of the troubles that had come from the inadequate equipment of the hospital. It is to be remembered that during all the years of storm and stress—from 1897 to 1909—the hospital had never lacked for the cordial help and thoughtful and patient and prayerful work of representative men in the Church and community, and that all through that period some of the best physicians of the city had held to their allegiance and fidelity to the old institution. For many of those years Mr. C. D. Haven was president of the hospital, and through them all Archdeacon Emery was its treasurer and secretary; and while we gratefully recall all the work that was graciously and generously given by them all, it seems fair to say that through all those years Archdeacon Emery was a tower of strength to the hospital, taking this burden as he did most loyally as the adjutant of the Bishop.

The hospital as it stands to-day is a joy to all who see it, so completely is it furnished with everything known to modern hospital science. Operating rooms—five of them—a maternity ward, wards and private rooms, solariums, an X-ray room, hydropathic room, diet kitchens on every floor, a comfortable nurses' home in a separate but connected building, adequate administration rooms, a system of signals by electric lights that does away with all call bells; all of this and much

more that it is unnecessary and impossible to enumerate here, and all up to date.

All the rooms are arranged so as to get the sunshine, and from every room and ward, patients can be wheeled to the outer air and there be protected from too much wind. To the north of the building—that side on which the sun does not shine—there is a court into which patients can be brought. From this there is immediate access to an emergency operating room; and all this is so arranged that no patient in a room or ward can possibly see the arrival of a new sufferer.

The chapel is Gothic in its lines, and adequate and restful. A $2,200 pipe organ has just been put in by Mrs. Monteagle, thus completing the furnishings. It is possible to bring patients into a gallery of this chapel from the upper floors of the hospital, if they are not able to be brought down stairs. Here services are regularly held on Tuesday evenings, and often at other hours. And the chapel is always open for private prayer and meditation, and is absolutely quiet.

What may be called the service departments of the hospital are so arranged as to provide fully for the work that can be done in the present institution, and also to provide for very considerable enlargement if such shall be necessary in the future. The intention also is to make the hospital, so far as possible, independent of outside sources of supply. There is a water system drawing water from wells on the ground; there is an ice-plant, sufficient for much more than the present needs; the engines furnish power for many things, and generate electricity for the buildings; there is an incinerator to dispose of all accumulations of rubbish; there is a laundry thoroughly equipped.

The superintendent of the hospital is Dr. William R. Dorr, who took charge when the new buildings were assured, and is in every way competent; the resident physician is Dr. F. W. Birtch, and there is a varying number of internes and assistants. There are over sixty nurses connected with the hospital.

CHAPEL OF ST. LUKE'S HOSPITAL
San Francisco

About the first day of May a class of ten nurses was graduated from the hospital, the service being held in the chapel, and the service conducted by the Bishop. This might be called the final act in the opening of the hospital, showing as it did that the new building is only carrying on the work of the old, although under much better conditions. Mrs. Monteagle was present at this service, and it was an added pleasure to have Mrs. Whitelaw Reid there also.

The original intention of the generous donors was to spend approximately $450,000 on these new buildings. The finished buildings represent an expenditure of nearly $650,000, all of which has been met by the original donors, with the assistance mentioned above. This item is mentioned not in any self-assertive or boasting spirit, but only to show that the hospital is as nearly perfect in every detail as money could make it. It is offered as a suggestion to those who have the ability that they find other struggling institutions and set them on their feet with plants and surroundings proper to do the good work they are trying to do.

EVERY TROUBLE is an opportunity to win the grace of strength. Whatever else trouble is in the world for, it is here for this good purpose: to develop strength. For a trouble is a moral and spiritual task. It is something which is hard to do. And it is in the spiritual world as in the physical, strength is increased by encounter with the difficult. A world without any trouble in it would be, to people of our kind, a place of spiritual enervation and moral laziness. Fortunately, every day is crowded with care. Every day to every one of us brings its questions, its worries, and its tasks, brings its sufficiency of trouble. Thus we get our daily spiritual exercise. Every day we are blessed with new opportunities for the development of strength of soul.—*George Hodges.*

WHEN POLICY TAKES THE PLACE OF PRINCIPLES

THE First Congregational Church of Eagle Rock, says the Los Angeles *Times*, lost half its members recently, but it made Church history. For many years it had been the Church of the Good Shepherd, of the Congregational denomination. Then the flock and the pastor, Rev. H. L. Hoyt, flopped to the Presbyterian faith, establishing themselves as the First Presbyterian Church of Eagle Rock. And now half the members are back in the little church, under the name of the First Congregational, and the other half are searching for a place to worship, churchless and pastorless, for the minister flopped back with his half congregation.

It was a contented Congregational congregation that lived in Eagle Rock. It had established the only church there, a picturesque little edifice, entirely adequate to accommodate the ninety-six members. For years a Congregational minister had led the flock. Recently it has been the Rev. Mr. Hoyt.

Occidental College has been established in the Eagle Rock Valley. The members of the Church of the Good Shepherd, foregathered, and came to the conclusion that the arrival of Occidental College would be coincident with the arrival of many Presbyterian families. As a result, they predicted, demands would be made there for a Presbyterian church. And why should there be a Presbyterian church, they asked, and a Congregational church, also? It would be a needless expense and investment, they agreed.

So they searched the tenets of the Presbyterian faith, found only a minor difference between that faith and the one they espoused—indeed, that the Congregational is an offshoot of the Presbyterian faith. Anyway they were not theologians, and why quibble over technical matters? So a rousing meeting was held, enthusiasm for the Presbyterian faith waxed high, and in a body, unanimously, they voted on April 26th to enter the Presbyterian fold, pastor, flock, church, and all.

But there was a church debt, and that couldn't enter the Presbyterian fold. It was a Congregational debt. In Presbyterian churches the money is handled by a central body, while the Congregational churches look after their own funds.

So the Church Extension Board of the Los Angeles Presbytery forbade the debt to enter the church.

That caused trouble. Some members of the congregation held that if the Presbytery couldn't accept a Congregational debt, it shouldn't accept a Congregational congregation. They openly said so and schism came in.

It was the intention of Rev. Mr. Hoyt to become a Presbyterian minister, but when the Congregational debt was waved back, he also hesitated. Finally another meeting was held, half the members decided that they wished to continue as Congregationalists. But they had already become Presbyterians by action of the church authorities, and their church had become officially and legally the First Presbyterian Church of Eagle Rock.

Several meetings were held, and half the congregation go back to the debt, leaving the other half in the Presbyterian fold.

So now, the church, the pastor, and half the congregation are back with the old debt, and the name of the church has been changed to the First Congregational Church of Eagle Rock. The other half that remains Presbyterian will hold a meeting tomorrow to decide whether or not they shall build a second church in the community.

VANITY in friendship is egotism; and egotism is the poison of friendship.—*Balzac.*

Social Justice

From the Convocation Address of the Rt. Rev. BENJAMIN BREWSTER, D.D.,
Missionary Bishop of Western Colorado

QUOTING the resolutions of the late General Convention on the subject, Bishop Brewster said:

You will note—what the Bishop of Michigan pointed out in the brief remarks when he presented the matter to the Bishops—that, while heretofore much has been said about Social *Service*, in this resolution the Church affirms its adherence to the ideal of Social *Justice*. The Church, in General Convention, registers its profound discontent with the "gross human waste" of the present social order.

Now this cannot fail to set us all thinking; and, more than that, it ought to set us all doing. What can we do, here in Colorado? This surely is a living issue here and now. We have heard much in this state about the evil influence of "agitators." Well, here we have a definite "agitation" promoted by the representative body of our Church. This utterance has gone forth before the world, demanding "the achievement of a social order in which the social cause of poverty . . . shall be eliminated."

Of course, individuals may not agree with the General Convention in this indictment and this demand. But the issue is plain. We cannot, if we would, be comfortable and easy in the face of the rising tide of sentiment claiming for the coal-digger, as well as other workers, "a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress." Certainly, the Convention rightly points out that there are "complex conditions" under which we are called upon to live. But what we cannot do is to ignore those complex conditions, and act and speak as if the question in Colorado to-day were a simple question of the right of an individual to work where he will. We know that such freedom for the individual worker as has been spoken of as the sole reason for the uncompromising stand which the large coal-corporations have taken in their struggle with organized labor, is a fallacious freedom. To hide under the excuse of vindicationg that abstract "freedom" is a subterfuge. What is really the case is, that organized capital has been standing on its power to take advantage of the necessities of the class that has nothing but its labor to sell.

LAW AND ORDER

We hear a great deal about law and order. And indeed no sane Christian man can defend the use of brute force, of arson and murder and intimidation. The orderly progress of society is the surest sanction for any social right or privilege; and the appeal to mere physical force is to be condemned not only on the ground of morals, but on the ground of its futility. But then, it is to be remembered that brute force has not been the weapon of one side only in our industrial trouble. Was there not a menace in the importing of notorious foreign guards; in the training of machine-guns on the tent-colonies of the strikers?

And further, the honest upholder of law and order should take into account other infractions of law than the recent violence. He has a right to go further back, and turn the light on the earlier chapters of the story that have led up to the catastrophe. Have the laws of our state been upheld, which affect the safety of the workers in the mines? Let those answer who know the facts—brought out at the inquest—about last December's explosion at New Castle. Has the law been observed about company-stores? Though the bare letter of the law be kept, we know that its spirit can be, and has been, broken, when the worker, for the maintenance of his job, is at the sole mercy of the powers that give him the job. Is this a condition of freedom? And when the workers demand the right to organize, in order to protect themselves against these and other more or less subtle evasions of law, is it an unreasonable demand? Let the light in upon the keeping of the law in the matter of short-weight, of freedom of domicile, and upon the debatable question of extra pay for "dead work."

Under the color of a defence of law and order, it is vain to try to thrust into the background the fundamental issues of the controversy. I say it is time to protest against the spirit—abroad at the present moment—that seeks to block a thorough-going investigation of the causes of the strife. It is time, in the name of justice, without which there can be no real peace, to get down to bottom-principles of right.

Let not law and order be invoked, then, in order to deaden the awakened social conscience. If the persons in chief control of industry have been lulled into an attitude of indifference, conscious or unconscious, then "agitation" must go on, to arouse them. If they do not know that there are, on the average, three fatalities in the coal mines of Colorado to one in other regions, in proportion to the number of tons mined, they ought to be made to know, by persistent reiteration of the facts.

THE MOVEMENT OF ORGANIZATION OF LABOR

"New occasions teach new duties," wrote James Russell Lowell when people appealed to mere precedent. The modern development of large industries presents a new occasion. To meet that, we behold the rising, expanding, self-educating movement of organized labor. Unquestionably, especially in the earlier stages, this movement has sins to its account. But so had the American Revolution. Let not our scrutiny of the defects, inevitable in such mass-movements, blind us, like the Pharisees of old, to the onward-beaconing "signs of the times." As a contemporary historian writes:* "Technically, every advance of the human race stands condemned by the old order which it assailed and supplanted. But those are the most significant crises in history when a new spirit, untrammeled, powerful, and undaunted, impels men to have done with the technical and the traditional—the mere mummies and echoes of earlier ideals—and to live by principles which they see are living." Law, then, is no static, rigid, immovable thing. In the progress of the race into liberty, it is the glory of Anglo-Saxon history that Law has broadened "from precedent to precedent" to sanction the adjustment—albeit with struggle—of active, human forces to new circumstances.

THE PROVINCE OF RELIGION

It it be asked why the Church should have anything to say in the controversy upon us today, much might be pleaded of a general nature; but I say now that the tragedies enacted in Colorado in the last few months are warrant enough for organized religion to demand, in the name of Christ the Prince of Peace, and of God the Righteous Judge, that those representatives of organized Capital who have stubbornly refused to discuss their issues with organized labor shall recede from their uncompromising attitude. It is not indeed the place of the Church to set forth a definite economic programme. That problem is for Social Science to work at. But Social Science animated by Christian principle. That is where religion comes in. It is the opportunity of the Church to proclaim that the human factor shall be regarded, and not merely success in the markets, in the development of those resources which a bountiful God has placed in the earth. Let us thankfully note the increasing tendency everywhere to emphasize the "human factor." Instances are not wanting in Colorado of large industries, where the safety of the workman is a constant study. But if what the General Convention says is true, about the "injustice and disproportionate inequality as well as misunderstanding, prejudice, and mistrust" in our social and industrial life today, then it is for the Church to second all orderly efforts, and organizations of the toilers to win for themselves a better means of self-realization, which means a larger freedom. It is for the Church to call upon employers to recognize frankly the inevitableness, and in the long run the value, of this collective striving. What wonder, when organized religion stands aloof in safe isolation, that many of those who represent these upward strivings will have nothing to do with organized religion? Surely our Master, who, we read, when He "saw the multitudes, was moved with compassion, because they fainted, and were scattered abroad as sheep having no shepherd," would have us try to be true shepherds of the people, sympathizing with their aspirations, doing our part to guide, not merely to repress,—rebuking the rich and powerful when they exploit their weaker brethren, not merely blaming the exploited when they wildly seize the only weapons they know.

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* Wm. Roscoe Thayer, in *Life and Times of Cavour.*

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia

ROMAN CATHOLIC TRADE UNIONISTS IN ENGLAND

IN England there is an association of Roman Catholic trade unionists, formed for the purpose of protecting the interests of the Roman Catholic members of the trade union and labor movements. They stand for all that trade unionists stand for, according to the report of Thomas F. Burns, the secretary of the association. They are not prepared to jeopardize labor representation, and they advise their members to vote for securing labor representation in the ballots. Their position is understood by the leaders of the democratic movement. On the other hand, the Archbishops and Bishops of England and Wales are their patrons and the Cardinal is their ecclesiastical superior. Their members must be active trade unionists, and must do their share of the work in propagating trade unionism. They want a branch in every parish, affiliated to the national conference, sending a delegate to that conference and possessing a social study class, affiliated with the Roman Catholic Social Guild.

This organization was brought into being by the advocacy of secular education. It is well known, according to Mr. Burns, that they have succeeded in eliminating secular education from the agents of the trade union congress and labor party conferences. "That elimination did two things," as the secretary points out. "It prevented labor leaders in the House of Commons, during the discussions of the various education bills, saying that the democratic movement wanted secular education. It heartened the Roman Catholic body by showing Catholics what could be done by a fighting minority determined not to compromise where principle was concerned. But they were only beginning. Secular education would return immediately their organization was disbanded. It might return in any case. At all events they stood prepared for the possibility of its return."

A CHANGED ATTITUDE

"Twenty years ago people simply swore at the city; ten years ago they began to notice that they were part of the thing they were swearing at; now they have cased to swear and are to a very considerable extent laboring for, in, and as a part of these aggregations of population, which increasingly are made better places in which to live, and places in which the true spirit of the nation may best develop."

In this way a vice-president of the National Municipal League puts the present civic situation, adding: "It is a mighty encouraging condition. I am proud to be living at this time and to have even a little to do with the two organizations that are most efficiently guiding sentiment aright, not by offering doses to digest, but by stimulating investigation, thought, and experiment as a preliminary to a settled practice."

A DELEGATE from the British Trade Union Congress to the American Federation of Labor stated, according to the Milwaukee *Leader*, that the Roman Catholic Church in Great Britain had tried to split the trade unions during a strike, and had failed; and that the Roman Catholic Church had tried to start dual unions without success. The gentleman is being provided with an opportunity to substantiate or withdraw his statement, and the Roman Catholic Conference of Trades Unionists in Great Britain points to this incident as one of many illustrations of the need for intercommunication between Roman Catholic trade unionists in different countries, and of the need for an international organization.

PENDING in the New York courts is a case of vital importance not only to the working women of this entire country but also to the general social welfare of the nation. It involves the constitutionality of the law forbidding work in factories by women over twenty-one years of age between the hours of 10 P.M. and 6 A.M. In 1907, in New York, the law which prohibited the work of women over twenty-one between 9 P.M. and 5 A.M., was declared unconstitutional by the Court of Appeals on the ground that it interfered with the freedom of contract. This law was reënacted in 1913 with the closing hour placed at 10 P.M., and has again been brought before the courts for decision as to its constitutionality by the Charles Schweinler Press.

THE RESEARCH DEPARTMENT of the Women's Education and Industrial Union of Boston has made a series of studies of trades and occupations to afford a background of information for those interested in vocational education and guidance. Two books on *Vocation for the Trained Woman* have already been published. Two studies, *Dressmaking as a Trade for Women* and *Women in the Manufacture of Boots and Shoes* are to be published by the United States Bureau of Labor Statistics during the summer of 1914. *Millinery as a Trade for Women* is in preparation for the press. The current year study on *Office Service as an Occupation for Women* will be published by the Boston School Committee during this year.

GOOD VOTERS are mostly made out of good people, but all good people are not good voters by any means. To be a good voter one must vote regularly, honestly, and intelligently. Charles D. Willard, in the *California Outlook*, said: "To vote regularly is a nuisance and a trial. To vote honestly seems something more than not to sell one's vote for money; it means to ignore one's personal interest when it conflicts with the interest of the country, and to rise above party or personal prejudices. That is not easy. And to vote intelligently requires study and investigation; it calls for an open and fearless mind; it uses up time and patience, and now and then, with all that, it seems quite impossible."

THE NATIONAL LEAGUE on Urban Conditions among Negroes has for its purpose to protect colored women from moral and financial exploitation, to provide playgrounds and recreation centers, to organize boys' and girls' clubs and neighborhood unions of adults, to secure and train negro social workers, to develop coöperation among welfare agencies, to provide employment facilities to fit workers for their occupation, to provide probation care for juvenile and adult delinquents, to render neighborhoods free from vice where respectable people may have homes, and to investigate city conditions among negroes. Its headquarters are at 110 West Fortieth street, New York.

"HOUSING BETTERMENT" is the title of a bulletin published by the National Housing Association (105 East Twenty-second street, New York). The April issue contains a very interesting report of recent progress in housing, with special reference to the situation in New York City, New Haven, and Detroit.

"THE QUESTION OF MOTION PICTURE CENSORSHIP" is the title of a leaflet recently issued by the National Board of Censorship (70 Fifth avenue, New York). It summarizes the arguments in favor of censorship, and gives the history of the organization of the board.

"HOUSING REFORM IN NEW YORK CITY" is the title of a report issued by the Tenement House committee of the Charity Organization. It is a very striking presentation of the situation in that great metropolitan city.

THE OFFICIALS of the Joint Commission on Social Service are conferring with the boards of missions and of religious education with a view to promoting a closer affiliation and coöperation.

THE SUPREME COURT of New York (which, however, is not the court of last resort in that state) has sustained the constitutionality of the bill providing one day's rest in seven.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published

DR. SANDAY'S NEW MODERNISM

To the Editor of The Living Church:

IT is just as well to face the facts in regard to Dr. Sanday's new position. The only new fact really is that Dr. Sanday feels unable to maintain his orthodoxy unless orthodoxy is given a new meaning. Or, as he says himself, "although I believe emphatically in a Supernatural Birth and a Supernatural Resurrection and in all that follows from these beliefs, *I know that is not all that the Church of the past has believed.*" (Italics ours.) He believes all that follows from his own idea of a Supernatural Birth and a Supernatural Resurrection, but not all that follows from the Faith of the Undivided Church, which is what this Church is bound to hold.

Aside from this there are no new facts. There have always been strenuous objectors to the literal truth of the Virgin Birth of Christ and His actual, literal Resurrection, and these objectors have always taken the ground that they *knew* that such things could not possibly be true. The Church has nevertheless maintained what she received from the first. She received the Faith. Knowledge has always been brought forward against faith, and men have fallen away because they preferred knowledge to faith. The Mystery of the Temptation of Man in Adam is always being verified. "Ye shall be as gods knowing good and evil." But, alas, the miserable result!

Whether Dr. Sanday is argumentatively superior to Bishop Gore or not, or whether Bishop Gore is, in some parts of his scriptural and doctrinal criticism, himself open to attack, are not of themselves so important as the question, What has been the Faith of the Church?

All the arguments for or against the Virgin Birth are old. It is no harder to believe it now than it ever was. The Christian thesis is that God is Almighty, and that there is no difference between hard and easy with Him. If the Catholic doctrine of the Incarnation were susceptible of proof in the ordinary sense, it would not so truly belong to the Faith. There seems no virtue in accepting an undeniable mathematical demonstration, while our Lord certainly does express Himself emphatically as to the blessedness of those "who have not seen and yet have believed."

Science, so far, has not found demonstrated a birth such as was that of our Lord Jesus Christ according to the Gospel. *Christians do not expect science to find a parallel case.* But they entirely deny the right of Science, or of men of a little science, to treat the Gospel as untenable, because it does not square with their limited experience. For men know but "in part."

Further, man's first knowledge after the fall was that "he was naked." When we leave faith, that is apt to be our first lesson. Certainly the tone of Dr. Sanday does not indicate that he is happy. He has lost something. He *wishes* he could believe and can not; we *will* to believe and can. Has not every man begun to lose his faith when he begins to sit in judgment on the Church's Creed? If you let a part go, where can you stop?

G. MOTT WILLIAMS.

LETTER FROM THE BISHOP OF ALABAMA

To the Editor of The Living Church:

IMMEDIATELY after the close of our council, I went to my summer home for rest. I am away from railroad and telegraph, and receive my mail only periodically. My attention has been called to certain issues of your paper in which the Bishop and diocese of Alabama figure under your hand. I have read with some astonishment your editorial of May 23rd, and your note to Mr. Zachary's letter of June 6th. You have succeeded in publishing some remarkable sentences, inasmuch as you saw fit to withhold from your readers the inspiration of your attack upon the diocese of Alabama and its Bishop—the text of my address.

I am not a little surprised at the unfair and back-handed manner in which you have attempted to impugn the motives of the Bishop; and to assail the integrity and conscientiousness of the diocese of Alabama in the exercise of its constitutional right. Be that as it may, still, so far as you are concerned, if our action needs explanation or defense, you have not put yourself in position to expect either.

You have attempted to use ridicule, which is the weapon of the weakling, and can be effective upon the reasoning mind only when that mind has been informed. The required information you carefully suppressed. You have attempted to impugn the sincerity of my statements as to the motives of men behind the three recent movements in Church legislation, basing your conclusions upon such fragments of my address as it pleased your partisan spirit to select.

If you think your attitude is worthy of your position among Church publishers, you underestimate your own importance. If you think you have done fairly or justly in this matter, you have vastly misrepresented to yourself and to your constituency the intelligent and devoted Churchmanship of the diocese of Alabama.

I decline to speak in a forum where partisan stage-craft and unfair editorial selection emasculate and distort my words. I demand that you publish my address in full just in the form you say you had it in hand when you wrote your editorial, and also these my reasons for making this requirement of you. Only by this means can you restore yourself to the right to charge upon the diocese of Alabama conclusions which you will then appear to have reached with less partisanship and with more propriety.

Very truly, C. M. BECKWITH,
Bishop of Alabama.

[In reply to the Bishop of Alabama we desire to say that during the month of May we published reports of thirty-two diocesan conventions, including his own, and in each case—and in none more than in his own—we made the attempt to do it "fairly" and "justly." The Bishop of each of those thirty-two dioceses delivered a fairly extended address. Wherever we could, we gave a brief recapitulation of the most important parts of those addresses. Reviewing now our report of the remarks of the Bishop of Alabama, and comparing it with the full text of his address, we feel that our report was both a "fair" and a "just" summary of his words. If, however, the Bishop desires to submit any correction or statement, our Correspondence columns are very freely at his disposal, but to grant his demand that we publish his address "in full" would be an invidious selection among thirty-two episcopal addresses delivered at substantially the same time, which, with all respect, we must decline to do. Beyond that, if in fact we misunderstood the spirit or the letter of the Bishop's address, we ask that we be convicted of failure to understand his language, for even now we are totally unable to place any other interpretation upon his words than that which we have given to them; and if he would appear in a different light before the Church public, we are obliged to depend upon his courtesy to express his thoughts in such terms as he may deem proper. And we have in this present letter a good test as to whether we are able to interpret the Bishop's language adequately. The Bishop must, no doubt, have intended his present letter to be courteous, just, and fair, for it would be impossible for the Bishop of Alabama to write with any other intent. We, on the other hand, consider it to be in fact discourteous, unjust, unfair, and utterly unwarranted by anything that has appeared in our columns. If we are right as to this, we may possibly be right as to our criticism of his address; and certainly our summary of and extracts from it were as adequate a portraiture of what he said, at considerable length, as we know how to give.—EDITOR L. C.]

WOMEN IN THE CHURCH

To the Editor of The Living Church:

THE letter of Gabrielle Weeks in your issue of June 6th demands notice. Regarding the word "obey" in the marriage service, most women and some men will be pleased to learn its history taken from *The Daily Mail* (London, Eng.) March 7th, the current year, one of the most prominent and reliable English journals:

"HOW OBEY CREPT IN

"The researches initiated by the Bishop of Oxford (Gore) into the word 'obey' in the marriage service are now nearly complete.

"Before the Bishop of Lincoln brought up the question of the deletion of 'obey' in Canterbury Convocation, the Bishop of Oxford asked Dr. Percy Dearmer, vicar of St. Mary's, Primrose Hill, to investigate the point.

"'The Church of England,' said Dr. Dearmer, 'is the only historic Church which has unequal vows in its marriage service. The word "'"obey"'" is quite exceptional in Christian liturgies. As far as I have discovered, up to the thirteenth century there was no example of unequal vows. The man said what the woman said. In the late Middle Ages, they began to appear in certain North German service books and in certain English ones, but they do not appear in the Roman Catholic book nor in those of the Eastern, the Greek, and the Russian Churches.'"

London, Ohio, June 18, 1914. SALLIE DOORIS.

LITERARY

THE CHURCH AND THE KINGDOM

The Practice of Christianity. By the Author of *"Pro Christo et Ecclesia."* The Macmillan Co. Price $1.25.

God's Coöperative Society. Suggestions on the Strategy of the Church. By Charles L. Marson, Perpetual Curate of Hambridge, Taunton. Longmans, Green & Co. Price 80 cents net.

Here are two books of widely different method but a common spirit. The anonymous author of the first writes of the Kingdom, its principle and practice, in a gentle and somewhat aloof manner, as of one to whom conflict is hateful; while the other, describing himself in a sort of proud humility as "one of the obscurer servants of the Catholic Church in England," wields his incisive wit like a sword, topples over idols and thrusts through pretenses with soldierly frankness and unsparing attack. Yet the same fire has kindled both hearts. The social passion sways both and with refreshing boldness is carried into regions economic and ecclesiastical.

The central thought of *The Practice of Christianity* may be expressed in two quotations:

"The great central idea in our Lord's life was that there is no wrath, no punishment, nothing destructive, nothing to fear in the Infinite." "To have faith is to have the conscious, semi-conscious, and sub-conscious states of mind soaked in the sense of God's goodness, resourcefulness, and power." It is pointed out that many of the virtues which are prized in modern society are in themselves not virtues at all, and may be turned to the ends of evil, unless they are directed by what is called the regulative virtue of loving kindness. Goodness consists "in what makes a man not only a good instrument, but an instrument of good." The existing social order is criticised in the light of this view with sound truth. Our penal system, warfare, whether individual or national, and many of the standards of our industrial and commercial system, are shown to be not only essentially unchristian, but positively anti-christian; obstacles to be swept away before the Kingdom of God come. The chapter on bodily disease is particularly sane, and strikes home to the heart of the problem which Christian Science raises: What shall the Church say about disease? Without hesitation the answer is that disease is abnormal, wasteful, and unclean. There is no virtue in accepting it, for God does not send it, nor does He want it in His world. Bodily injury is a different matter, and not always avoidable. Pain, suffering, and grief may be expected in the present order of the world, but disease, unlike these, need not be and ought not to be. "The practice of Christianity involves the turning away the mind from all anger, fret, and despondency, from all belief in disease as the visitation of God, from all the traditional acceptance of the ailments of the flesh as the inevitable lot of humanity, from all acquiescence in the waste that goes on all over the world in the partial and inadequate treatment of diseases which ought not to exist." As an essay in ethics this little treatise ranks high, and not only the clergy but many intelligent laymen would profit by reading it.

One feels about Mr. Marson's book, on the other hand, that with all its cleverness and wit, it will not interest the layman. The clergy can understand it, and they need it; and what is more, they will enjoy it, for it is the sort of work that gives as much pleasure when one disagrees as when one slaps his knee and chuckles in delighted assent. "To be weary is one of the seven deadly sins," is a characteristic quotation, and no one will rise weary from the perusal of these pages. The point of view is English, but the questions discussed are the very ones that are most before the mind of the Church everywhere; unity within and without, religious education, the Church and social problems, the development of the Church. It will seem to many readers that Mr. Marson is hardly fair to the modern movement in Religious Education, which, in this country at least, is not so indifferent to the spiritual need of the pupils as he represents. None the less his criticism has point, and is based upon a sound principle. We think he is right in charging that some of our proposed systems "attempt boundlessly too much and vitally too little." As to what is said about the training of candidates for Holy Orders, it is commended with pleasure to examining chaplains and others in authority. Many of them, if they read it, will feel as if they had been violently rubbed the wrong way—but there is no harm in that.

G. L. R.

DO NOT give way to depression, but resign yourself to our dear Lord with the object of bearing bravely the discomforts and petty contradictions of this life.—*Charles de Condren.*

Sunday School Work

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE closing of one year's work is but the beginning of another. True, there is in the modern Sunday school a time between, a vacation, but this must be a time for planning. We hear a great deal about making the Sunday school a real school and carrying it on along the lines of an ordinary school. Many people think that all that this means is that there should be graded work and suitable "manual" work (why not call this expression work?) and that the scholars should be suitably grouped in proper grades. But all this is only a part of the implication. Think what the same thing would be in a secular school. Pupils, curriculum, text books—is not something more needed, something that is quite as essential as these, yes, we venture to assert, even more essential? How can you have a school without teachers? It is absurd on the face of it and no one thinks of attempting it.

And yet in Sunday school affairs we do come as near to this as can be. How many schools there are in which the teachers are chosen without any regard for their fitness, or preparation, or ability! We know the difficulties that are involved in "getting teachers." Well do we recall once asking ten different persons to take a certain class of boys. Well do we recall the experience which was related in a conference once upon a time, when a teacher was described whose chief ability seemed to be not to be able to hold her boys. And we rather imagine that these experiences could easily be matched or even capped. It is not easy to get teachers. But is this any real reason for not *selecting them?* Imagine a secular school that had difficulties in getting teachers, which was content to take whatever offered without any effort to fit those taken to the tasks that should be laid upon them. It would spell disaster as certainly as could be. Teachers for the most important teaching that the world knows, cannot be taken any which way, haphazard, hit or miss, just as they may offer. A properly graded and carefully organized Sunday school requires a distinct type of teacher in its several departments, if not in its several grades. Our readers well know that it is not, in our judgment, under ordinary circumstances the best plan to change teachers each year. We do not believe that a teacher always teaching the same grade, and the pupils being under that teacher for only one year, is the best arrangement. And our reason is that the time is too short and the opportunities too infrequent to let a teacher make the best impression upon pupils in one year of Sunday school work. Teachers, we believe, should be set over groups of children and carry them through a certain number of years, but never out of the department unless the school is very small. But such an arrangement involves still more the necessity of selecting the teacher rather than the possibility of indifference in this matter.

A properly organized school then ought to have as part of its ideal a definite kind of teacher for the several groups within the different departments. The primary classes, the lower grades in the Junior department, the upper grades in this same division, the senior groups, and the Bible classes, each calls for a special type of teacher, a particular sort of man or woman to train the children committed to their trust.

THE FIRST TASK then that must face the Superintendent is this: Of what sort are my teachers? Are they suited to their several posts, and can they do what is set before them efficiently? This is really two questions, and we will consider it in this way.

The difficulty of determining the fitness of a teacher for a special class is rather greater than that of determining his or her efficiency as a teacher. We have known—as all of us have—teachers who could not do suitable work in a given class that did splendid work in another. We have in mind a splendid teacher who has a class of young children. Good work is being done, but that particular teacher would be more effective in a class four or five grades higher. Again we can think of a

teacher who is doing very good work in a given grade but could do more effective work, effective that is in the final and total effectiveness of the school, if there was a change in classes. A careful and watchful superintendent should know these things by the end of a year. Then the examinations, which we urged a month ago; both the questions and the answers will tell the story that needs telling and show how well fitted each teacher is for the class over which he or she has been put.

This brings up a very important question. Who ought to have the boys' classes? There can be but one answer for classes where the boys are over twelve years of age. All such boys ought to be under men teachers. There is no justification in putting a class of adolescent boys under the training of a woman. We know, of course, of exceptional women who seem to do splendidly with such boys. One of the memories that we cherish is the friendship of her who was the teacher of "our class." But none the less it is all wrong in principle and the exception is so seldom a real exception that it can be ignored.

But men teachers, in the ordinary Sunday school, are very scarce; and most priests will say that they are very hard to get. Well, if that be so, what is the reason for it? Is the training of children in the nurture and admonition of the Lord a matter that does not appeal to men? Or is the way the given school is conducted so far from the efficiency mark that an active man will not take place in it? Does the rector show any interest in the matter—we do not mean a perfunctory interest but a real living, vital interest—or is he calmly indifferent to the problem of his children? We believe that nothing so surely marks the real zeal of a clergyman as his attitude towards his Sunday school. If it is to him the most important part of his work, or even if it is quite close to that position, there will be no trouble in his getting men to work in it, provided he goes at it and works for that end. But if he leaves the school to others, or, worse yet, to hired hands (we know the type very well), it will be not the least surprising if the men look on it as he does.

Men for the school. But this does not mean *any* men. Even more than with the women teachers, the men must be picked out for their particular place. There are so many elements of fitness that enter into the question that it is hard to stress any one. But surely this is absolutely essential, that the man be thoroughly a man, a clean hearted, earnest, and truly religious man; else his influence will not be for the best and his teaching and his influence will not correspond in their results.

Men for the school, individuals for special classes. But how can we get them? Pick out the man that is wanted, the very best that can be found; go to him and put the case before him, not as something that will be conferring a favor upon the rector or the school, but as something that will give him a unique opportunity to work for his Master. Show him that it is a man's task, no less than saving the boys for Christ and the Church. Do not belittle the difficulties. Let him see that here too, it is a man's task. He may say he does not know how to teach, he never did such a thing, he cannot talk to boys. Show him how this can be done. But above all, keep the whole matter upon a high level, not of obligation and formal duty, but of the greatest privilege. Pray for him for guidance; perhaps this can only be done in your personal intercessions. Above all, do not be discouraged and do not crowd him to a decision. An enforced consent will be apt to grow cold. There may be—probably there will be—failures, but let this be the ideal for every school: no classes of boys over twelve years of age without men teachers. And the stronger the men, the better their standing in the parish, the better and more effective will be the school.

OUR SECOND QUESTION will be: Is this and that teacher doing effective work? How far have they carried out the schedule? Why have they failed? What is the result in the children's lives?

Here again the tests will show the measure. But only partially. We know most excellent teachers who have really done splendid things with their scholars, really building up their religious life, whose work might not test high in the ways we have spoken of. But still, teaching the subject matter of the curriculum course is an important element in the work of a teacher. What is the efficiency here?

It is hard to measure this, for children are so different and often so irregular, and here is one that has help at home and there another who has none. Clearness of presentation, a well defined impression on the children's minds, a well balanced whole for the year's work which implies a carefully mapped out course and persistent following this out: these are some of the elements which mark good teaching in so far as the subject matter is concerned.

THERE IS really no reason why an earnest teacher cannot fit for such work in these days. There are countless books upon the subject. Most parishes where a live school is in existence have some sort of teachers' meeting. There is the Correspondence Course of the General Board and the several diocesan or local courses. And now, at this time, there are the several summer courses at the different summer schools. We have not at hand a list of such summer schools, but we are confident that any person who wants to spend part of the vacation in such classes, could get information by writing to the General Secretary of the General Board of Religious Education, 281 Fourth avenue, New York City.

But our school will not be content to leave this matter to chance. Part of the plan for next winter ought to involve a definite and well considered training course. This will prove most effective and be a constant inspiration to the school.

It is no slight task that we have set for vacation time. To review the work of the school so as to find out the fitness of the teaching force, to change and revise the assignments, to select new teachers for specific positions, and especially men, to arrange for training for the least efficient in the summer if possible and certainly for them and for all the others in the fall, is indeed no child's play. But it is in its degree what every school principal is doing for secular schools. Why should we, in the greatest schools, be less active than they or less in earnest?

A Commentary on the Books of Amos, Hosea, and Micah, by John Merlin Powis Smith, Ph.D., Associate Professor of Semitic Languages and Literatures, The University of Chicago, is a new volume in the Bible for Home and School, edited by Dr. Shailer Mathews and published by the Macmillan Company of New York, its price 75 cents net. On each prophet we have an introduction divided into these heads: The Book (its outline and structure), the Times, the Man, and the Message, following which is a list of the literature. The commentary follows the several introductions. The volume is well prepared, and forms another useful addition to the literature on these books. The standpoint is that of modern criticism.

DOES GENIUS COME TO THE TOP?

I WAS IN A plutocratic *salon* lately; and it is the solemn and awful truth that some three or four ladies and gentlemen said to me, in apparent seriousness, that if a man had anything in him, he would come to the front, because "they always had."

Now that is not an error: that is a weakness in the brain. A man who cannot see the fallacy of that ought to see a doctor, and ought not to make a will. Suppose a sea-captain said: "I am sure no deep-sea creatures try to come to the surface and fail. For all the creatures I saw on the surface were not then at the bottom of the sea." He would be gently removed from his captaincy of the ship. But we cannot, it seems, remove these half-witted captains from the command of the national ship.

Suppose the Curator of Kew Gardens were suddenly heard to remark in a loud voice: "There is certainly no such formation in the roots of the beech; all the beech-trees known to science are visible above ground." How long would that Curator Curate? But there seems no way of preventing people of similar sanity curating us, potting and re-potting us, planting and re-planting us, as if we were all roots at Kew Gardens.

Suppose a soldier were to say that only five bullets could have been fired, because there were only five in the target. Or suppose a doctor said that every living soul among his patients praised him, because the others were all dead. Would they rise in their profession, do you think? But this sort of stark naked nonsense really seems to be the way to rise in the political profession and in what is called the social world.

Observe, however, that the minds of the modern drawing-rooms are not strong enough for sophistry. No sophist at a decent salary would say anything so senseless as that genius must succeed merely because it is only noticed when it has succeeded. I have chosen this one plutocratic maxim out of many, because it is one of alphabetical simplicity. There can be no such thing as thought in rooms where such things are said. But it is in those rooms that our fate is determined, and finally.—G. K. CHESTERTON, in London *Daily Herald.*

I WILL charge my soul to believe and wait for Him, and will follow His providence, and not go before it, nor stay behind it.—*Samuel Rutherford.*

Out of the Mists

A Vision

By CAROLINE FRANCES LITTLE

SOMEWHERE in Santa Cruz Park, either near the romantic Falls, or by the ravine, there must be two loosely woven, ragged nests, made of coarse grass, twigs or weed-stalks; both daintily lined by the little olive-yellow mothers, with the curling tendrils of vines and the stems of blossoms. They were doubtless placed anywhere from seven to twenty feet above the ground, on the end of a horizontal branch. What rejoicing there must have been when the blue-green eggs, spotted with mauve and brown, were laid in the procreant cradle! Alas, none of us succeeded in finding the nest, but it was evident that they were in that vicinity; for, one July day, there was seen by the Falls a brilliant Scarlet Tanager; and on another two adult males flew to a tree near the arbor which overlooks the ravine, where they sat amicably talking with each other. What do birds converse about when together? Doubtless of their mates, the nestlings, the hunting, or bits of the general gossip of the bird world.

ABOVE THE CLOUDS. HAINES FALLS IN THE CATSKILLS

Thus it became a well known fact that two Scarlet Tanagers had preëmpted Santa Cruz Park, even as the pair of Rose Breasted Grosbeaks had chosen Twilight in preference. The caliologists tell us that sometimes the nests of the Tanagers are so loosely woven that daylight can be seen through them. Charles Dixon, a noted English ornithologist says, "A bird's nest is the most graphic mirror of a bird's mind, and is the most palpable example of their reasoning, thinking qualities, with which these creatures are unquestionably endowed." If so, the Tanager has no talent for architecture, and the only feminine touch of artistic beauty is in the lining, made sometimes, but not always, of delicate tendrils. I do not pretend to be an authority upon the science of caliology, but may it not be that the more beautiful the bird, the more coarse and careless the cradle? The nest of the silken-coated Cedar Waxwing, which I found here in the Catskills, was an ungainly affair of twigs and roots woven together, with no ornament save a dangling piece of white muslin. The beautiful Rose Breasted—as well as the Cardinal—Grosbeak seem only to build a rough, coarse structure for their nestlings, loosely constructed of bark, leaves, and grass. Yet this theory could not be made to apply to all birds, for the flaming Orioles and the Humming-birds are skilful architects, strong builders, as well as artistic ones.

The Tanagers (*Tanagridae*) are a wonderful family, numbering about three hundred and fifty species, known however only in the New World, and they are mainly tropical. Only four seem to be found at all in the United States, and of these but one comes up to the far north. The Summer Tanager, a beautiful uniform red bird, is seldom found above Pennsylvania and New Jersey. Our Scarlet Tanager (*Piranga erythromelas*), which nests in the north, is a vivid, warm, brilliant red, like the color of the breast of a King Parakeet, but with glossy black wings and tail; while the summer species is wholly red. The Silver Beaked Tanager of Brazil is almost the counterpart of ours, with the exception of his beak. I can see no difference between them, unless possibly he be a little larger; for ours measures only from seven to seven-and-a-half inches. As is usually the case with brilliant varieties, the mate is a dull-feathered little lady, clothed in light olive-green above, and greenish-yellow below, with wings and tail of fuscous, slightly edged with olive; but in this protective coloring Dame Nature has been very kind, for the male pays the forfeit of his life because of his beauty, being a mark for the cruel sportsman. In these days it is a rare treat to see the Tanager, where formerly there were so many; because, like scores of our beautiful varieties, he is on the verge of extinction at the hand of persecuting gun-men.

In August the Tanager dons a modest suit of olive-yellow with a few red feathers, the remnant of his courting suit; but by autumn he is garbed quite like his mate, having become yellowish yet still retaining his black wings. If the nesting has been successful, the three or four young birds are very like their mother, save that the immature male has some yellow, scarlet, and green feathers here and there, giving him a curious appearance, as if he could not quite decide what colored suit he desired to have. Dressed in their winter plumage the southern migration is rendered less dangerous, and the journey to tropical America ought to be accomplished in safety; yet every year hundreds of our birds go south never to return, having fallen before the shot-gun.

The *Tanagridae* are not noted for great musical ability; but the Scarlet has a pleasing call-note and a sweet song, a little hoarse, yet not wholly unlike our Robin Red Breast. I had almost given up hope of seeing them myself as the time slipped by, but at last the day came, July 21st, when my patience was to be rewarded.

THE VISION

It was early in the morning of the first day of the week; a hush had fallen upon the world, and a holy stillness, save for the matin song of the birds, brooded over the narrow, wooded path that led up the mountain to the little stone church which stands embowered among the trees. A gentle, summer rain was falling, refreshing the parched verdure, and the wav-

ing ferns stood erect, their fronds diamond-sprinkled with the welcome shower. At the head of the Clove I paused upon the bridge above the falls, which spans the stream where the water, no longer a great, spring torrent, trickles slowly over the precipice. Down in the deep gorge, wooded on all sides with both coniferous and deciduous trees, lay a huge bank of shifting, fleecy, billowy, white clouds. They seemed as if, weary with too lofty aspirations, they had sunk down for a brief repose. White they were as driven snow, and pure as spotless souls, shriven from their weight of sins. Gazing at the inspiring scene I realized that I was actually *above the clouds!* Away down below the mountain, through the clove, was seen the Hudson River valley, and beyond the silver stream I discerned the mist-clad outlines of the Berkshire hills. Most fittingly would one exclaim, "O ye clouds, O ye showers and dew, bless ye the Lord, praise Him and magnify Him forever!"

I hastened on, and, climbing the long flight of stone steps cut in the hill-side, paused to gain breath for the final ascent up the steep path that led to the church of All Angels, which rested on the summit of the hill. "Surely, this is God's hill, in which it pleaseth Him to dwell," said one thoughtful person.

Suddenly from out the distant mist and clouds there came a swift on-rush, a whirr of wings, a flash of vivid red, and lo, upon the little tree before the church door alighted the Scarlet Tanager, the bird of my dreams and my longings! He was clad in the gorgeous attire of full, courting plumage, and closely after him followed his faithful, but dull colored, mottled mate. Oh, the wonderful, unexpected thrill of that moment! What words can convey the ecstasy and rapture that I experienced? Ah, this would indeed be a day to be remembered, that upon which I first saw the brilliant bird. Did the other, silent worshippers, coming in different directions from beneath the trees, see that which I had been permitted to behold, or was the vision glorious only for my unworthy eyes? Exalted with joy I entered the door, and the divine service began, while outside the songs of the birds blended with the worship of men and unseen angels within.

We do not know what part these blessed creatures of God's handiwork bear in the never ceasing worship that ascends to heaven, for of them it is written, that in the Hand of the Lord "is the soul of every living thing"; and wherever used in Scripture, the same Hebrew word employed for the soul of man is also used, it is said, for the spirit of the animal creation. In the vision of the Apocalypse the Seer heard "every creature which is in heaven, and on earth, and under the earth, and such as are in the sea," offering praises and blessings to Almighty God. A noted English writer says that we know more about the angels than we do in regard to the animals. Every morning witnesses the birds singing their office of matins, while the going down of the sun calls forth their vesper hymn of praise. Surely, all the voices of nature, the music of the spheres, the sound of the winds, the roar of the oceans, the songs of the birds, and the inarticulate utterances of the lowest forms of life, all sustain their part in the harmony of all things, the *Magnum Carmen* of the creation, that great oratorio of the universe.

What shall be said of those sounds "that lie on the other side of silence," which our earthly ears are not as yet sufficiently attuned to hear: the murmur of the trees as they grow, the sound of the blossoms as they unfold; the noiseless gasp of the dying fish as it lies panting on the river-bank; the echo of the tumultuous heart-beats of the squirrels and birds, as they fall beneath the accurately aimed rifle of the sportsman? Well may we ask if there be such a thing as silence! The vision of my bird, flying forth from out of the mists, gives thought unspeakable and non-understandable.

What is our duty to these strange creatures, who certainly have some destiny to fulfil hereafter? In the words of Canon Newbolt, "Perhaps our Master would have us feel that we ought to move amidst what we call nature with a loving tread, as a mediator between Him and the lower creation; to try, as much as in us lies, to soothe any sense of the failure which has passed through us to them, to those who share in the sorrows of the fall, as they will also share in the hope of the Redemption."

Truly, peace and joy were in our hearts as we wended our way homeward that morning; the rain no longer fell, but the snowy clouds still lay below us in the canyon, and my scarlet messenger of hope and life had flown back into the land of mists and dreams, and I saw and heard of him no more; but his word of assurance, like a message from the Unseen, had sunk deeply into my heart, and the joyful tidings would go ringing forth throughout all time to come, stretching forth into the years eternal of that Great Beyond in which all nature will have a part, and where that mystery which surrounds the animal creation will no longer be shrouded in darkness, as it is here upon earth.

One beautiful day in the early autumn two birds, coming from the direction of the Falls, flew across the road and alighted for a moment upon a way-side tree. They were both in an olive-yellow garb with darkish wings. Were they my Tanagers, attired for the long journey southward, but lingering for a brief instant to say to me their word of farewell?

MEDITATION ON A BAVARIAN BALCONY

LAST night the valley was flooded with a silver peace, white masses of cloud lay still over the white peaks, all the stars were drowned in light except Mars and the great lights of Vega, Altair, and Arcturus. The only sound was the music of the softly rushing water and at intervals the striking of the quarter hour, for the Angelus rang before the moon rose.

This morning as I watched the dawn behind the Alpspitz, a vague flush of pink sprang into sight and called me out to the edge of the balcony. All the East was a flame of fire; soft, ragged clouds were blazing. One would hardly believe that it was the same world in which I stood last night, and still the silence with only the softly rushing water, for the Angelus rang before the sun rose.

The silence seemed to belong to the white moonlight, but this flaming, increasing, thrilling blaze created an expectation of music; it seemed as if such vibration must strike another sense than that of sight alone.

So have I watched a Roman sunset transfiguring the deep Italian sky and wondered that I heard no sound in all that marvellous movement.

So have I watched the first spears of the sunrays strike the mountain peaks and run rapidly down the slopes, and felt the world turning, a cosmic event happening, and yet that solemn silence. Only the spiritual ear can hear the music of the spheres.

Someone has called color the Bridegroom of the Soul, and it is true that the response it rouses is akin to love and music and all the heavenly emotions.

It is said that Nature has a key-note, the "great tone," the key of F, the tone of great rivers, of the sea, of a city. I have wakened in my bed high above the canyon of a New York street, and wondered for an instant how I came to be within hearing of the sea.

Called apart by suffering to rest awhile in this quiet spot, far from the strife of tongues, only the mental ear can hear the rush and roar of the world's life, and at this distance it seems resolved into a great world-harmony.

Here come to me in books, in newspapers, in magazines, in letters, voices of every tone, in every pitch, clanging, clashing, piercing, or soft and sweet and ringing—but it all blends into the great dominant tone of the world-will of God; the whole current of the great river of life, moving to some far-off divine event, to lose itself in the Ocean of Eternity.

In all the mud-raking, in all the sensation-mongering, in all the self-seeking, truth is preached, whether from contention or from love. An ideal of service is emerging, a possibility of a standard of conduct, which was not known fifty years ago except by choice individuals. Fifty years hence I believe no man will tell a tale of cleverness in getting ahead of his neighbor, such as I have heard from more than one modern business man.

The brotherhood of man, the federation of the world, is taking shape in the clash and struggle of the soul forces.

As Germany was unified by the war with France, as some of our own sectional differences were softened and blended by the Spanish War, for the first time since the Civil War, it may be that the struggle between East and West, between White and Yellow races, will unify Christendom; and afterwards, by what ways God alone can know, the apparently irreconcilable differences of race and color will be harmonized in one World-race; for with God there is no respect of persons.

GOD HATH made all that is made, and God loveth all that He hath made: and he that loveth all his fellow-Christians, for God's sake, he loveth all that is.—*Mother Juliana.*

Church Kalendar

June 28—Third Sunday after Trinity.
" 29—Monday. St. Peter.
" 30—Tuesday.
July 1—Wednesday.
" 4—Saturday.
" 5—Fourth Sunday after Trinity.
" 12—Fifth Sunday after Trinity.
" 19—Sixth Sunday after Trinity.
" 25 Saturday. St. James.
" 26—Seventh Sunday after Trinity.
" 31—Friday.

Personal Mention

THE new registrar of the diocese of Delaware is the Rev. ETHELBERT H. J. ANDREWS. All communications should be addressed to him at Milford, Del.

THE Rev. H. L. BOWEN, rector of St. Martin's Church, South Omaha, Neb., has accepted the rectorship of St. Paul's Church, Peoria, Ill., diocese of Chicago, and will assume his new duties on September 1st.

THE Rev. EDWIN S. CARSON, Canon of the Cathedral of Our Merciful Saviour, Faribault, Minn., has accepted the rectorship of Holy Trinity Church, Minneapolis, and will succeed Rev. Stanley S. Kilbourne as chaplain of the University House, in connection with the work of the Church in the University of Minnesota. Kindly address all communications, after September 1st, to 408 Fourth St., S. E., Minneapolis, Minn.

THE Rev. A. E. DUNHAM has resigned the rectorship of St. John's Church, Westfield, Pa., diocese of Harrisburg, and has accepted charge of the Church Home at Jonestown; St. Mark's, Jonestown, and Trinity Church, West Lebanon, Pa., in the diocese of Bethlehem. He begins his new duties on August 1st.

THE address of the secretary of the social service commission of the diocese of Newark, the Rev. AUGUSTINE ELMENDORF, has been changed to 871 De Graw avenue, Newark, N. J.

THE Rev. P. S. HOWE has resigned the curacy at the Church of the Saviour, Philadelphia, and has accepted a curacy at St. Mark's Church, in the same city.

THE Rev. W. T. METZ, a member of the class of 1914 of the Philadelphia Divinity School, assumes charge of the missions at Springfield, Scotland, and Armour, S. D., on July 1st.

THE address of the Rev. SAMUEL MILLS has been changed from 5776 Vincente street, to 5425 Shattuck avenue, Oakland, Cal.

THE Rev. G. FREELAND PETER has resigned his position as associate rector of the Church of the Epiphany, Washington, D. C.

THE Rev. LEAVITT C. SHERBURNE, minister in charge of St. Paul's Church, Southington, Conn., has resigned, to take effect September 1st.

THE Very Rev. CHARLES SMITH LEWIS, Dean of All Saints' Cathedral, Indianapolis, Ind., has resigned, to take effect July 1st, and has accepted the rectorship of St. Mary's Church, Burlington, N. J.

THE Ven. THOMAS AYRES SPARKS, recently appointed Archdeacon of northern Salina, will continue to make his headquarters at St. Martin's School, Salina, Kan.

COMMUNICATIONS for the Standing Committee of the diocese of Easton should be addressed to the Rev. GEORGE C. SUTTON, D.D., Oxford, Md., who has been elected its secretary.

THE Rev. HERBERT CUSHING TOLMAN, D.D., Ph.D., has been elected Dean of the academic department of Vanderbilt University, Nashville. He has been connected with the institution for some years.

THE Rev. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, N. Y., who recently underwent an operation for appendicitis at the Samaritan Hospital in that city, has sufficiently recovered to be able to go to the Knickerbacker Clergy House at Saratoga Springs, where he may be addressed for the next two weeks. The Rev. J. N. Marvin, Bishop's chaplain, is in charge of the services at Christ Church.

THE Rev. G. CROFT WILLIAMS has resigned the rectorship of Christ Church, Augusta, Ga., and on July 1st will become the city missionary of Charleston, S. C. His address will be 12 Judith street, Charleston, S. C.

Summer Appointments

THE Ven. G. W. S. AYRES, Archdeacon of Buffalo, N. Y., has been appointed by the Bishop of the diocese to the charge of the chapel of the Good Shepherd, Chautauqua Assembly, for the season, in addition to the regular work of the archdeaconry. He will be assisted, as usual, by the diocesan clergy.

THE Rev. JOSEPH H. EARPS, rector of the Memorial Church of St. Paul, Philadelphia, will be in charge of the Church of the Redeemer, Longport, N. J., during August.

THE address of the Rev. Dr. H. E. W. FOSBROKE of Cambridge, Mass., is changed to Jefferson, N. H.

THE Rev. G. TAYLOR GRIFFITH will have charge of St. Peter's parish, Belmont avenue, Chicago, Ill., for the summer, and may be addressed care of St. Peter's parish house, 621 Belmont avenue, or at his home, 4223 Greenview avenue, Ravenswood, Chicago, Ill.

THE Rev. H. P. HAMES sailed from Montreal on June 21st for Europe, and will be at the summer lectures to clergy at Oxford in July. On his return in September he will take the Rev. M. L. Brown's place at All Angels' Church, New York City.

THE vestry of Holy Trinity Church, West Orange, N. J., has granted the rector, the Rev. O. F. HUMPHREYS, a year's leave of absence, and, with his family, he will sail for England on June 26th. While abroad his address will be care Brown, Shipley & Co., London.

THE Rev. A. W. KIERULFF has taken charge of Christ Church, Montpelier, Vt., for the months of June and July.

THE Rev. Dr. RICHARDSON of St. James' Church, Philadelphia, who recently underwent a serious operation at the University Hospital, has been taken to his summer home on Lake Champlain.

THE address of the Rev. JOHN C. SAGE, rector of St. John's Church, Keokuk, Iowa, will be, until further notice, Richard's Landing, St. Joseph's Island, Ontario, Canada.

THE Rev. ERNEST V. SHAYLER of St. Mark's Church, Seattle, Wash., will spend the summer in England, attending the summer school at Oxford University. Address care A. R. Mowbray & Co., Oxford, England.

THE address of BISHOP TUTTLE during July and August will be Wequetonsing, Mich.

THE Rev. JOHN WILLIAMS, rector of Calvary Church, Brooklyn, N. Y., sailed with his family on the S. S. *Vaterland* on June 16th to spend three months traveling in Europe. The Rev. William S. Watson of Dillon, Mont., will be in charge of the parish during his absence. Mr. Watson was formerly rector of St. Michael's Church, Brooklyn.

THE services at the Church of the Saviour, Philadelphia, during July and August will be taken by the Rev. EDWIN B. YOUNG, rector of the Church of the Mediator, Morgan Park, Ill.

THE Rev. LEE H. YOUNG, rector of St. Mark's Church, Hastings, Neb., diocese of Western Nebraska, will leave for a tour of England and the continent June 27th, returning September 1st. His address will be care of Brown, Shipley & Co., London. Matter for the secretary of the district of Western Nebraska should be addressed during the summer to the assistant secretary, Rev. William S. Banks, Holdrege, Neb., and matter for the council of advice to Rev. J. J. Bowker, North Platte, Neb.

ORDINATIONS

Deacons

BETHLEHEM.—At St. John's Church, Ashland, Pa., on Tuesday, June 16th, the Bishop of the diocese ordained to the diaconate Messrs. JOSEPH HINKS, ROY ELPRINGHAM, LOUIS B. SHEEN, and DONALD SCHUMANN. The sermon was preached by the Rev. George W. Van Fossen, rector of Trinity Church, Washington, D. C.

NEW YORK.—At St. Columba's chapel, Cathedral of St. John the Divine, on Wednesday, June 17th, the Bishop of the diocese ordained to the diaconate, GUY BEAVER KING. Mr. King has charge of a chapel at Callicoon, in the diocese of New York.

WEST MISSOURI.—At Christ Church, St. Joseph, Mo., on Trinity Sunday, the Bishop of the diocese ordained to the diaconate Mr. EDWARD HENRY ECKEL, JR., son of the Rev. Edward Henry Eckel, secretary of the Province of the Southwest. The candidate was presented by his father. The Bishop preached the sermon, and assisting in the service were the Rev. R. A. Russell, the Rev. W. S. D. Lamont, and the Rev. C. Hely-Molony, the new rector of the Church. Mr. Eckel will take charge of Christ Church, Warrensburg, about July 1st.

Deacons and Priests

ALBANY.—At All Saints' Cathedral, Albany, N. Y., on Trinity Sunday, the Bishop of the diocese ordained to the diaconate Mr. MILES LOWELL YATES, Mr. FRANCIS JAMES COTTER, Mr. WILLIAM WARREN SILLIMAN, and Mr. JOHN MILLER HORTON. Mr. Yates was presented by the Rev. Harry Pike of Hoosick Falls, N. Y., and Mr. Cotter, Mr. Silliman, and Mr. Horton, were presented by Canon Fulcher. There were advanced to the priesthood the Rev. RAYMOND KENDRICK, curate at St. Peter's Church, Albany; the Rev. ALARIC J. DREW, in charge of the Church of the Messiah, Rensselaer; the Rev. GEO. ST. JOHN RATHBUN, master at Hoosac School, presented by the Rev. Canon Fulcher, and the Rev. RAYMOND CUNNINGHAM, curate at All Saints' Church, Hoosac, presented by his father. Mr. Yates will be stationed at Fort Plain, Mr. Cotter will go to China as a missionary, and Mr. Silliman, son of the late Rev. Dr. Silliman, will take charge of the churches at Oak Hill and Greenville.

CALIFORNIA.—At Grace Cathedral, San Francisco, on Wednesday, June 3rd, the Bishop of the diocese ordained to the diaconate Mr. EDWARD TANNER BROWN, B.A., and Mr. THOMAS J. WILLIAMS, B.A., and advanced to the priesthood the Rev. PAUL HIDEHISA MURAKAMI of the diocese of California, and the Rev. HERBERT PERCY HAMES of the diocese of Spokane, the four men being graduates of the Church Divinity School of the Pacific. The candidates were presented by the Rev. James Otis Lincoln of the Divinity School. The Bishop of Olympia preached the sermon, and also read the Litany. The Rev. Herbert H. Powell, D.D., Ph.D., took part in the service. Mr. Hames will spend the summer in Europe, and upon his return will become a curate at All Angels' Church, New York City. Mr. Murakami will continue in charge of the Japanese mission, San Francisco. Mr. Brown enters at once upon his duties as assistant at Trinity Church, San Jose, and Mr. Williams continues his work in the Chinese missions in San Francisco and Oakland.

NEW JERSEY.—At St. Paul's Church, Camden, on St. Barnabas' Day, the Rt. Rev. Wm. C. Gray, D.D., (retired), of Southern Florida, ordained to the diaconate Mr. CHARLES E. EDER, of St. Paul's parish, and advanced to the priesthood the Rev. DALLAS EYRE BUZBY of Woodbury. Both candidates were presented by the Rev. R. E. Brestell, rector of the church. The Bishop preached the sermon. A large number of the clergy joined in the laying on of hands at the ordination to the priesthood. Mr. Eder becomes curate at the Church of St. Martin's-in-the-Field, St. Martin's, Pa., and Mr. Buzby will be the assistant at Grace Church, Elizabeth, N. J., with charge of Grace chapel.

OHIO.—On Sunday, June 14th, in the College Church of the Holy Spirit, Gambier, Ohio, the Bishop of Ohio ordained to the diaconate five graduates of Bexley Hall, viz., Messrs. H. G. C. MARTIN, B. H. REINHEIMER, V. A. SMITH, J. A. G. TAPPE, and E. L. WILLIAMS. They were presented by the Very Rev. Dean Jones. The sermon was preached by the Rev. E. J. Owen.

WESTERN COLORADO.—At St. John's Church, Ouray, on Sunday, June 14th, the Bishop of the district ordained to the diaconate Mr. PHILIP NELSON. The candidate was presented by the Ven. J. H. Dennis. The Rev. WALLACE HERBERT BLAKE was advanced to the priesthood. He was presented by the Rev. Oliver Kingman, and the entire body of the clergy of the district joined in the laying on of hands. The Bishop preached the sermon. Mr. Nelson will be the assistant at St. Paul's Church, Montrose, during the summer, and Mr. Blake is acting as *locum tenens* at St. Mark's Church, Durango.

Priests

KYOTO.—At St. Mary's Church, Kyoto, on St. Philip and James' Day, the Bishop of the diocese advanced to the priesthood the Rev. L. A. PEATROSS. The Bishop preached the sermon. The candidate was presented by the Rev. J. J. Chapman of Nara, the Rev. R. A. Walke of Hachioji was Epistoler, and the Very Rev. C. M. Davis of St. Louis Cathedral was Gospeler. The above and the Rev. Messrs. Hayakawa, Matsushima, and Yamabe assisted in the laying on of hands.

NEW HAMPSHIRE.—On the first Sunday after Trinity, at St. Luke's Church, Charlestown, the Bishop of the diocese advanced to the priesthood the Rev. WILLIAM THOMAS HOOPER. The candidate was presented by the Rev. Frederick S. Beattie, rector of St. Luke's, acting for the Rev. Dr. Howard F. Hill, senior examining chaplain. The sermon was preached by the Bishop. The Rev. W. B. T. Smith, a former rector of St. Luke's, and now resident in Charlestown, assisted in the service.

NEW YORK.—At the Cathedral of St. John the Divine, on Tuesday, June 23rd, Bishop Burch advanced to the priesthood, the Rev. HENRY A.

B. SWANN. Mr. Swann is doing missionary work in the diocese of New Jersey.

WASHINGTON.—At the Cathedral, on Trinity Sunday, the Bishop of the diocese advanced to the priesthood the Rev. MILWARD W. RIKER, and the Rev. L. E. McC. SILLS, both candidates being presented by Canon DeVries. The sermon was preached by the Rev. G. F. Peter. The Rev. A. H. Marsh assisted in the service. Mr. Riker becomes curate at St. Stephen's Church, Washington, and Mr. Sills becomes curate at Trinity Church, New York City.

DEGREES CONFERRED

BROWN UNIVERSITY.—D.D., upon the Rev. WM. E. GARDNER, general secretary of the General Board of Religious Education, New York City.

HOBART COLLEGE.—D.D., upon the Rev. JAMES T. RUSSELL, *rector emeritus* of St. Thomas' Church, Brooklyn, N. Y., and the Rev. FRANK FLOOD GERMAN, rector of St. Thomas' Church, Mamaroneck, N. Y.

ST. JOHN'S COLLEGE, ANNAPOLIS.—D.D., upon the Rev. WILLIAM B. BEACH, rector of the Church of the Good Shepherd, Scranton, Pa.

ST. STEPHEN'S COLLEGE.—D.D., upon the Rev. A. R. B. HEGEMAN of Binghamton, N. Y., the Rev. J. D. HERRON of Cincinnati, Ohio, the Rev. C. S. HUTCHINSON of Philadelphia, Pa., the Rev. E. B. SMITH of New York City, and the Rev. L. G. MORRIS of Worcester, Mass.

UNIVERSITY OF ROCHESTER.—LL.D., upon the Rev. LYMAN P. POWELL, D.D., President of Hobart and William Smith Colleges.

MARRIED

PROPHET-COLLIER.—In St. John's Church, Mount Morris, N. Y., on Tuesday, June 16th, by the Rev. J. Denness Cooper, CLARA LOUISE PROPHET, daughter of Mr. and Mrs. John Mayhew Prophet of Mount Morris, N. Y., to Dr. GEORGE KIRBY COLLIER of Sonyea, N. Y., son of Mr. and Mrs. Samuel Probert Collier of Wilmington, N. C.

DIED

ELY.—At Stamford, Conn., May 28, 1914, HARRIETTE RUTH, beloved wife of Rev. Foster ELY, D.D. The burial office was read at her late residence, Stamford, Conn., and the interment was at Syracuse, N. Y.

GAMMACK.—On Thursday, June 11th, at West Hartford, Conn., JANE GAMMACK, wife of Rev. James Gammack, LL.D., *rector emeritus* of St. James' Church. The funeral was held from St. John's Church on Saturday, June 13th.

MEMORIALS

DEBORAH KIRKHAM RODMAN

DEBORAH KIRKHAM, widow of Dr. Lewis RODMAN of Philadelphia, entered into life eternal, November 15, 1913.

Mrs. Rodman spent her entire life of 91 years in the city of Philadelphia, where she was born of a family long identified with the progress and the best interests of the city.

Her father, Mr. William Kirkham, was a man of high character and intelligence, and widely esteemed for his integrity as a merchant in Philadelphia, where his judgment and service were of value, in the financial affairs. As a Churchman, he did much to make the diocese in which he lived a power for good.

It was at his home that Bishop Jackson Kemper was usually entertained whenever he came East for men or money to advance the cause of the Church on the Western frontier. These two friends died within six months of each other; and the daughter, Mrs. Rodman, who, as a young girl, had often sat and listened to the Bishop's stories of his Western work, found inspiration for her generous support of the cause of domestic missions.

Mrs. Rodman had caught the spirit of doing good, and it never left her. She and her brother George and her sister Mary were deeply interested in the erection of the new St. James' Church, in Philadelphia, and they all supported it liberally. In the country district near her summer home at Edgewater Park, New Jersey, Mrs. Rodman built two churches, and for many years maintained them. She helped the poor girls of the Industrial School; she gave money to educate young men at college; she loved and aided the poor. Even at the end of her long life, the love of quietly giving to the needs of her Master's work never faltered. Missionaries who once appealed to her loving helpfulness, usually found that their work was annually remembered. Her cheque-book seemed ever ready at hand for golden deeds, and in her hand it was a sacred thing.

Many living and dead, have risen up to call her blessed; for the active principle of her life was His saying: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." W. P. K.

REV. G. W. KNAPP

In loving remembrance of my dear husband, REV. GEORGE W. KNAPP, who departed this life June 29, 1913.

Pray for his soul, that increasing light may shine upon him and eternal rest be his.

RETREATS

NEW YORK.—A Retreat for priests at Holy Cross, West Park, N. Y., Conductor Father Harrison, O.H.C., will begin Monday evening, September 14th, and close Friday morning, September 18th. Notify Guestmaster, Holy Cross, West Park, if you purpose to attend.

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for priests and for candidates, will begin on Tuesday evening, July 7th, and close Friday morning, July 10th. Conductor, the Rev. Father Huntington, O.H.C. Please notify the Guestmaster, St. Michael's, Sewanee, Tenn.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

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PRIEST wanted for Sunday duty, for month of September, at small suburban church, in return for travelling expenses and small stipend. WARDEN, 91 Grand Boulevard, Notre Dame de Grace, Montreal, Que.

WANTED—October 1st, assistant for St. Matthew's Cathedral Parish, Dallas, Texas. Must be acceptable preacher, good Sunday school and general parish worker. Excellent salary. Address THE DEAN.

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PRIEST, experienced, aged thirty-six, desires cure, city or country. Address DELTA, care LIVING CHURCH, Milwaukee, Wis.

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HOME for small wages, where light work is required, for young mother with baby, either in suburbs, or country near Boston. References required. Apply to Miss KATHARINE P. HEWINS, 202 West Newton street, Boston, Mass.

YOUNG CHURCHWOMAN of education and refinement desires position as governess. Experienced in the care of children. Address REV. GEORGE F. POTTER, 208 So. Brady street, Du Bois, Pa.

A DEACONESS desires active parish or mission work. Would accept nominal compensation during summer. Address "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

A YOUNG CHURCHWOMAN desires position as Art Teacher in Private or Church school. Experience. References. Address "E," care LIVING CHURCH, Milwaukee, Wis.

WANTED.—Position as companion to an elderly lady, or as governess to small children. Adress "H," care LIVING CHURCH, Milwaukee, Wis.

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AUSTIN ORGANS.— In the published list of forty-one four-manual organs erected in fifteen years by the Austin Co., nine are in Episcopal churches and Cathedrals. Many more three-manuals and a large number of two-manuals. Full list on application. AUSTIN ORGAN CO., Hartford, Conn.

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PAMPHLETS

LONGMANS, GREEN & CO. New York.

Bishop Gore's Challenge to Criticism. A Reply to the Bishop of Oxford's Open Letter on the Basis of Anglican Fellowship. By W. Sanday, D.D., F.B.A., Lady Margaret Professor and Canon of Christ Church. Second Impression. Price 20 cents net.

SOCIETY OF SS. PETER & PAUL. London.

Reunion all Round. A Particularly Private and Confidential Letter to Everybody. By the Author of *Absolute and Abitofhell.*

YEAR BOOKS

Year Book of Christ Church, Nashville, Tenn. 1914.

The Magazines

COLONEL ROOSEVELT'S statement in regard to the discovery and exploration of "the Unknown River," leads the July *Scribner.* In brief and forceful phrases he presents the indisputable facts of this important exploration. "We put upon the map an unknown river, in length and volume roughly corresponding to the Elbe, the Rhine, and the Rhone and Saône. The upper course of this river where we went down it, had never hitherto been traversed, nor the adjoining country visited by any civilized man." Astronomical observations were taken throughout the journey, and the map in this article is from Colonel Roosevelt's own sketch on a standard map. The full narrative, which is to appear in the October and November numbers of *Scribner's,* was written from day to day during the sixty days in canoes. Part of the time Colonel Roosevelt was on his back with fever, but seldom did a day pass without his writing the record.

TO NINEVEH AND BABYLON BY TRAIN

THE OLD Bible cities are being linked up with civilization by the Bagdad Railroad. This railroad assures the development of the Turkish nation, which, after its tremendous reverses in Europe, must look to Asia for its future. The railway passes through rich agricultural and mineral districts, where speculator, merchant, and business man should find openings for trade. By connecting lines, it will be possible, when this road is finished, to reach Palestine and the old Bible cities of Mesopotamia by railroad.—*The Technical World Magazine.*

THE CHURCH AT WORK

REV. CHAS. S. LEWIS
Rector elect of St. Mary's Church
Burlington, N. J.
[See issue of June 20, page 288]

CORNERSTONE LAID OF NEW TRINITY CHURCH, SYRACUSE, N. Y.

ON THE afternoon of Trinity Sunday the cornerstone of the new Trinity Church, Syracuse, N. Y., was laid by Bishop Olmsted, assisted by the rector of the parish, the Rev. Almon A. Jaynes. At the morning service the sermon was preached by the Rev. John A. Staunton, a former rector of the parish. He was assisted at the celebration of the Holy Communion by the Rev. Robert Hudson, Ph.D., *rector emeritus.*

The new building is to be built of seam-faced granite on Gothic lines, with a tower. It will seat six hundred, and there is to be a chapel at the south of the chancel which will accommodate fifty. The architects are Messrs. Brazer and Robb of New York.

COMMENCEMENT AT ST. STEPHEN'S COLLEGE, ANNANDALE, N. Y.

ST. STEPHEN'S COLLEGE, Annandale, N. Y., held its fifty-fourth annual commencement, June 7th to 10th. The second largest class in the history of the college was graduated. Ten men received the degree of Bachelor of Arts and three of the class became Bachelors of Philosophy.

On Saturday morning preceding commencement week, the McVickar prize speaking contest was held. Six members of the graduating class submitted orations. Wm. Johnson Gage of Newburgh, N. Y., was declared winner by a majority of the board of judges.

Sunday morning, the commencement sermon was preached by the Rev. Chas. S. Hutchinson, rector of St. Clement's Church, Philadelphia. At Evensong the baccalaureate sermon was delivered by the Rev. Milo H. Gates, D.D., vicar of the chapel of the Intercession, Trinity parish, New York.

The missionary sermon for 1914 was preached by the Rev. Lewis G. Morris, rector of All Saints', Worcester, Mass., and an old St. Stephen's man. As is the custom, the various fraternities held their commencement banquets immediately after the missionary service.

Wednesday, commencement day, was full of events. The early celebration was the annual Eucharist for the alumni and former students. Later, the alumni association, the former students' association and the board of trustees held their stated meetings. At 11 o'clock, Dr. Rodgers and Dr. Hopson officiated at the annual commencement service in the college chapel. The graduating exercises followed and were held in a natural amphitheatre toward the east of the beautiful front campus.

The Rev. Charles Lewis Biggs, '93; and the Rev. Harold Holt, '11, were given the Master of Arts degree, in course, and the following were made Doctors of Divinity (honorary): the Rev. A. R. B. Hegeman of Binghamton, N. Y.; the Rev. J. D. Herron of Cincinnati; the Rev. C. S. Hutchinson of Philadelphia; the Rev. E. B. Smith, chaplain, of New York; the Rev. L. G. Morris of Worcester, Mass. The degree of Doctor of Humane Letters, was given to Prof. Irville F. Davidson, of the college faculty, and that of Master of Arts (honorary), to the Rev. J. H. Ivie of New York.

There are several changes in the college faculty. Seymour Guy Martin, Ph.D. (Pa.), Professor of Philosophy, has resigned to take up work at Harvard under the direction of Professor Perry. The Rev. Herbert Marian Clark, Ph.D. (Harvard), Professor of Modern Languages has 1914 for his sabbatical year.

The early registration of the incoming class gives promise of one of the largest and best classes in many years.

ITALIAN MISSIONARY CELEBRATES TWENTY-FIFTH ANNIVERSARY

THE REV. D. A. ROCCA, Italian missionary of the diocese of Bethlehem, celebrated the twenty-fifth anniversary of his ordination by giving a reception at his home in Easton, Pa., on Monday, June 15th. The members of his church attended in large numbers, also the rector of Trinity Church, the Rev. A. H. Bradshaw, representing Bishop Talbot, and many of his parishioners. During the course of the evening Gaetano Gugliuzza presented Mr. Rocca with a large gold ring bearing a diamond and a large thirty-third degree Masonic insignia. The missionary was also presented with a silver humidor by the ladies of the parish, Mrs. P. Bianchi making the presentation. Among the clergy present was the Rev. Robert Johnston of Bethlehem, who, with Mr. Bradshaw, assisted Mr. Rocca in a celebration of the Holy Communion in the morning. Mr. Rocca has done much towards the social and religious welfare of the Italians of the diocese of Bethlehem, and that they were appreciative of his efforts was shown at this gathering.

COMMENCEMENT AT HOBART COLLEGE

THE EIGHTY-NINTH annual commencement of Hobart College took place June 13th to 18th. On Sunday morning the baccalaureate sermon of William Smith College was preached in Trinity Church by the Rev. Norman Van Pelt Levis, rector of the Church of the Incarnation, Philadelphia. The baccalaureate sermon of Hobart College was preached Sunday evening in Trinity Church by the Rev. Henry Lubeck, D.C.L., LL.D., rector of Zion and St. Timothy's Church, New York City.

At both services the Bishop of the diocese; the Rev. Dr. Powell, the Rev. Dr. Hubbs, chaplain of Hobart, and the city clergy assisted.

The following days were given over to class day exercises, and social functions, alumni and trustee meetings. Thursday, Hobart's commencement day, was begun with prayers in the chapel. The exercises were held in the Geneva opera house. Twelve graduates were presented for degrees. The Hon. George McAneny, president of the Board of Aldermen of New York City, gave the Phi Beta Kappa oration, his subject being "The Opportunity of the College Man in Public Service."

The honorary degrees conferred were as follows: D.D., Rev. James T. Russell of Brooklyn, N. Y., and Rev. Frank Flood German, Mamaroneck, N. Y., and LL.D. upon the Hon. George McAneny.

Through the generosity of a friend of the college the chair of All Literatures has been instituted in Hobart, and the board of trustees has confirmed the appointment of Prof. W. C. Lawton of Adelphi College, Brooklyn, to fill the new position.

The degree of LL.D. has been conferred upon the Rev. Lyman P. Powell, D.D., by the University of Rochester, N. Y.

REV. C. E. DEUEL, D.D.
New Rector of Trinity Church
Santa Barbara, Cal.

DEATH OF REV. DR. H. L. JONES

THE REV. DR. HENRY LAWRENCE JONES, rector of St. Stephen's Church, Wilkes Barre, Pa., died on Wednesday morning, June 17th, after an illness of about ten days from intestinal trouble, which necessitated an operation. The last time he officiated was on Sunday morning, June 7th.

Dr. Jones was born in New York, May 30, 1839. He was graduated from Columbia College in 1858, with the degree of Bachelor of Arts, and he received the honorary degree of D.D. from the same institution in 1892. He studied for the ministry at the Theological Seminary at Alexandria, Va., and was ordained to the diaconate in 1861, and to the priesthood in 1863, by Bishop Alonzo Potter. He served his diaconate as assistant to his father in Epiphany parish, New York City. In 1863 he went to Fitchburg, Mass., where he organized Christ Church parish, and where he remained until 1874, when he became rector of St. Stephen's Church, Wilkes Barre. During his forty years at the latter post he occupied many positions of prominence in the diocese. He was a deputy to the General Conventions of the Church from 1886 to 1913, and was a member of the Standing Committee continuously from 1878 until the day of his death. He also served on the executive committee of the American Church Missionary Society. He was a promi-

nent Mason, and a member of the Sons of the Revolution.

While engaged in building up his own parish he was the means of establishing no less than seven missions in the adjacent territory. During his long rectorship he received many calls to other parishes but declined them all, and on one occasion, after declining a call to Christ Church, Brooklyn, his people testified their gratitude by presenting him with a purse of $10,000. He is survived by a widow and five children, one of his sons being a priest in Utah.

The funeral services were held from St. Stephen's Church, on Saturday afternoon, May 20th. The Bishop of the diocese, assisted by several of the clergy, officiated. Interment was private.

SPECIAL PRAYER ON MEXICAN SITUATION

THE BISHOP OF WASHINGTON has authorized the following prayer for use in the diocese:

O Lord God Almighty, who never failest to help those who trust in Thee; Look down in mercy, we humbly beseech Thee, upon this nation, and guide us in our high endeavor to establish righteous government, true peace, and lasting prosperity among the sorely troubled people of Mexico. Give wisdom, courage, and patience to the President and his counsellors, and to the Senators and Representatives, in all their undertakings. Defend our soldiers and sailors; strengthen them to fulfil their tasks bravely and wisely, and replenish them with the solace of Thy Holy Spirit in every hour of suffering. Sustain us in times of alarm and trial, and comfort them that mourn. Deliver us we implore Thee from the horrors of war, and bless as well the people of Mexico as of these United States, with speedy and honorable peace. We ask these things in the Name and for the love of Him who sitteth on the throne judging right, Thy Son, our Lord and Saviour Jesus Christ. Amen.

GAMBIER SUMMER SCHOOL

THE FIFTH annual session of the Gambier summer school was held at Gambier, Ohio, Wednesday, Thursday, and Friday, June 17th, 18th, and 19th. There were fifty present, besides undergraduates of Bexley Hall. There was a daily celebration of the Holy Communion at an early hour, followed by morning and evening sessions, the afternoons being given to recreation and visiting. The following were the lecturers, together with their subjects: The Rev. Charles C. Edmunds, D.D., Professor of New Testament Literature and Interpretation of the General Theological Seminary, New York City, on "The Recent Trend of New Testament Criticism," two addresses. Bishop Lloyd, President of the Board of Missions, on "The Supreme Interest of Missions for the Clergy." The Rev. George Craig Stewart, rector of St. Luke's, Evanston, Ill., two addresses on "System in Parochial Work," and "Systematizing the Rector's Study." The Rev. Professor Joseph A. Leighton, Ph.D., of the Ohio State University, Columbus, diocese of Southern Ohio, on "The Modern Trend of Philosophical Thought." The Rev. Charles H. Young, rector of Christ Church, Chicago, two addresses on "The Devotional Life of the Sunday School Pupil," and "Organization and Curriculum of the Sunday School."

DEATH OF REV. W. P. WATERBURY

THE REV. WILLIAM PENFIELD WATERBURY, rector of St. Paul's Church, Waterville, Conn., died, after a few days illness, on Friday, June 19th.

Mr. Waterbury was born at Stamford, Conn., May 9, 1875. His earlier education was gained in the public schools of Stamford. He graduated from the General Theological Seminary in 1907, and was ordained at Middletown, Conn., the same year by Bishop Brewster. He spent fourteen months at Danbury, Conn., and was advanced to the priesthood at New Britain in 1908. He took a post-graduate course at the Berkeley Divinity School, and received the degree of Bachelor of Divinity in 1911. During his residence in Middletown he acted as minister in charge of Christ Church, Middle Haddam. In November 1910 he accepted the rectorship of St. Paul's Church, Waterville. During his rectorship a new rectory has been built, and plans formulated for the erection of a new church.

Mr. Waterbury is survived by his wife, to whom he was married a year ago, and his mother and sister.

CHURCH DIVINITY SCHOOL OF THE PACIFIC

THE CLOSE of the school year of the Church Divinity School of the Pacific came with the first ordination to be held in the new Grace Cathedral, on Wednesday, June 3rd, the service being held in the crypt. The Bishop of the diocese ordained two graduates to the diaconate and two to the priesthood. The preacher was the Bishop of Olympia, Dr. Keator, who set forth the Catholic conception of the sacred ministry, as contrasted with the Protestant view. The service was attended by a large number of clergy, and the families of the newly ordained men, and members of the Cathedral parish, and also of the parishes served by the ordinands, many Chinese and Japanese being in the congregation. After the service a luncheon was served to the clergy and others. Evensong was said in the crypt by the newly ordained men, and the Rev. H. P. Hames presented his first class for Confirmation.

The Macon prize of $25 for the best essay on the subject "The Problem of the Unchurched," was won by Mr. Brown, one of the newly-ordained deacons.

MARRIAGE OF REV. A. C. WILSON

THE REV. ANDREW CHALMERS WILSON, rector of St. Paul's Church, Brooklyn, N. Y., and Miss Mary Fuller Sturges, daughter of Mr. Frederick Sturges, of No. 36 Park avenue, New York City, were married on Wednesday, June 17th, in the chantry of Grace Church, New York City, the rector, the Rev. Dr. Charles L. Slattery, officiating, assisted by the Rev. Dr. Frank M. Clendenin, rector of St. Peter's Church at West Chester.

ROMAN CATHOLIC PRIEST RECEIVED

AT THE Church of St. Michael and All Angels', St. Louis, Mo., on Saturday, June 20th, Bishop Tuttle received into the ministry of the Church the Rev. Daniel J. Gallager, a priest of the Roman Catholic Church. He has been assigned to the charge of St. Alban's parish, St. Louis.

COMMISSION ON MISSIONARY ORGANIZATION

THE COMMISSION on Missionary Organization appointed at the last General Convention is to meet at Devon, Pa., July 14th, 15th, and 16th, as guests of George Wharton Pepper, Esq., one of its members. There has been added to its membership on behalf of the House of Deupties Mr. M. H. Reeves, of the missionary district of Spokane. Mr. Reeves is a vestryman of Holy Trinity, Spokane, and has been prominent in Church affairs for several years in Washington and Oregon. He was alternate to the last General Convention.

MEMORIALS AND GIFTS

A FEW weeks ago at the Church of the Epiphany, Durham, Conn. (Rev. Joseph Hooper, rector), were unveiled three beautiful memorial windows. The subjects are the Annunciation, the Nativity, and the Resurrection. The first is in memory of Professor Samuel Ward Loper of Wesleyan University. The second is in memory of Alfred and Deborah Davis Jackson. The third commemorates Lillie Victoria Davis. The windows were designed by Mr. Richard de Zeng and Charles F. Hogman and were executed by the latter. In the same church has been placed a brass font ewer of fine workmanship, given in memory of a child long in Paradise by a donor who wishes to be unknown.

HOLY TRINITY CATHEDRAL, Havana, Cuba, has been made the recipient of a very handsome chalice and paten from the Rev. E. B. Taylor of Port Jefferson, L. I., N. Y. They

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are made of old silver. the stem of the chalice is mounted with jewels, and the base bears three medallions. On the stem are several opals, and a diamond. The medallions represent, respectively, Christ bound and crowned: the Crucifixion: and St. Peter. Both vessels are heavily plated with gold.

ST. THOMAS' CHURCH, Bethel, Conn., has lately received a legacy of $300 from Mrs. Sally Cole, and will receive under the will of Mrs. Julia Benedict Ferry $10,000, half of which will be paid at once, and the remainder at the expiration of a life interest.

IN commemoration of the ordination to the priesthood of the Rev. David Pugh Griffith, at Harrisburg, Pa., lately, his parishioners of St. Mary's Church, Williamsport, presented him with a pocket silver communion set.

ASHEVILLE
J. M. HORNER, D.D., Miss. Bp.

A New Parish Organized—School Building Completed

A NEW parish, to be known as St. Mary's, has been organized in Asheville, and admitted into full connection with the district. The Rev. Charles Mercer Hall has been called to the rectorship, and it is believed he will accept. A suitable lot has been secured in the Grove Park section of the city, and just as soon as possible building will begin.

THE NEW school building at Christ School, Arden, costing some $9,000, has been completed, and will be consecrated on the Feast of the Transfiguration.

ERIE
ROGERS ISRAEL, D.D., Bishop

New Officers of Two Diocesan Bodies

THE STANDING COMMITTEE has elected the Rev. Martin Aigner of Franklin, Pa., president, and the Rev. M. T. Tate of Emporium, Pa., secretary. The secretary of the social service commision is the Rev. E. J. Owen of Sharon, Pa.

FOND DU LAC
R. H. WELLER, D.D. Bishop

Annual Meeting of Woman's Auxiliary—New Church Club—Delegates to Provincial Synod

THE ANNUAL MEETING of the diocesan branch of the Woman's Auxiliary was held on June 3rd and 4th at Christ Church, Green Bay, opening with a missionary service at which Dean Bell of St. Paul's Cathedral, Fond du Lac, was the speaker. On Thursday morning the members made their corporate communion, and, later, Bishop Weller celebrated at the Choral Eucharist. The President, Mrs. George L. Field, gave her annual address and the usual business of the session was taken up. It was decided to meet next year at Stevens Point. The official appointments made were as follows: Mrs. George L. Field, Ripon, president; Mrs. Byron Sanford, Sheboygan Falls, first vice-president; Mrs. C. E. Armstrong, Oconto, second vice-president; Mrs. William Walton, Stevens Point, third vice-president; Mrs. Tait, Manitowoc, recording secretary; Mrs. Eugene E. Pantzer, Sheboygan, corresponding secretary; Mrs. J. B. Perry, Fond du Lac, treasurer; Mrs. Gustave Zerler, Plymouth, secretary and treasurer of Junior Auxiliary; Mrs. Edgar Barnes, Ripon, treasurer of United Offering; Miss Helen M. Pratt, Manitowoc, secretary and treasurer of babies' branch.

THE FOX RIVER VALLEY Church Club held a meeting at the Century Club, Oshkosh, recently. Over 120 Churchmen, clerical and lay, were present. A constitution was adopted, and the general scope of the organization outlined. Mr. Courtenay Barber of Chicago was the principal speaker. His subject was "Personal Service the Church's Greatest Need."

AT THE recent diocesan convention the following were elected delegates to the Provincial Synod: Archdeacons B. Talbot Rogers, E. Croft Gear, and R. Johnston Campbell, the Rev. A. Parker Curtiss, and Messrs. W. H. Findeison, W. H. Roddis, George I. Middleton, and C. R. Keith.

LONG ISLAND
FREDERICK BURGESS, D.D., Bishop

Mission Closes Temporarily—Success of Aeolian Choir

ST. PHEBE'S MISSION, one of the best-known philanthropic institutions in Brooklyn, is compelled to close its doors for at least three months on account of lack of funds. It was stated at the institution that while it was primarily a work for people of the Church, persons of all denominations had received aid from it. The regret was especially that the convalescent ward would be closed.

THE AEOLIAN CHOIR of Brooklyn completed the season of 1913-1914 with their thirteenth recital, presented in St. Mark's Church, Brooklyn (Rev. Frederick A. Wright, rector). In one year this choir has succeeded in introducing over forty selections from the Liturgy of the Russian Church. The majority of these were offered for the first time in this country in English, and many were given the first performance here in any tongue. There is no doubt but that this music has come to stay, for the numbers now available have already found their way into a great many of the choirs and choral societies throughout the country.

LOS ANGELES
JOS. H. JOHNSON, D.D., Bishop

Parish Festival at Christ Church, Ontario

A PARISH FESTIVAL, lasting during the week of June 11th to 18th was held at Christ Church, Ontario, Cal. (Rev. Richard H. Gushee, rector). On the festival of Corpus Christi, Low Mass was celebrated, at which candidates for Confirmation received their first Communion. On Sunday in the octave, Low Mass having been celebrated at an early hour, there was a Solemn Procession, High Mass, and sermon by the rector. In the afternoon Confirmation was administered by Bishop Johnson, who also preached. On Wednesday in the octave, vespers of the Blessed Sacrament and Adoration was ob-

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served, on which occasion the Rev. Walter T. Cleghorn of St. Philip's, Los Angeles, preached the sermon. Thursday, the octave, was the climax to the week's festival. Low Masses were celebrated between 7:00 and 8:30 A. M., by various priests. At 10:30 Solemn Mass was celebrated, together with a procession and sermon.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of a Prominent Churchman

MR. DAVID S. BRISCOE, a veteran of the Confederate army, and for many years one of the leading lawyers of the city, died at his home in Baltimore on June 19th, aged 73 years. Mr. Briscoe was a life-long and devoted Churchman, at the time of his death a vestryman of St. John's Church, Waverly (Baltimore), and a trustee of Old St. Paul's School for Boys. The funeral was held from St. John's Church, Waverly, on June 17th, the rector, the Rev. William D. Morgan, officiating, assisted by the Rev. A. B. Kinsolving, D.D., and the Rev. Charles Fiske, D.D.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Death of Two Prominent Churchmen

ON WEDNESDAY, May 20th, occurred the death of Mr. Thomas Benton Knight, senior warden of St. Stephen's Church, Lynn, at the age of 79 years. He had been an officer of the parish for 47 years.

ON WEDNESDAY, June 10th, occurred the death of Mr. R. K. Sawyer, senior warden and treasurer of St. Andrew's Church, Wellesley, after a short illness. He was one of the charter members of the parish, and had always been prominently identified with it as an officer and leader. The funeral was held from St. Andrew's Church on Friday afternoon, June 12th, the rector, the Rev. Ellis B. Dean, officiating.

MINNESOTA

S. C. EDSALL, D.D., Bishop
FRANK A. MCELWAIN, D.D., Bp. Suff.

New Rectory of St. Philip's, St. Paul—Large Organ for Gethsemane, Minneapolis

AFTER SEVERAL years of earnest endeavor, with the assistance of a committee of the Church extension society of St. Paul, St. Philip's parish (colored), now has a new rectory for the rector, the Rev. A. H. Lealtad. Bishop Edsall held a brief service of benediction on Tuesday evening, June 16th. After the service an informal reception was held in the guild room of the church. The rectory has eight rooms, and has cost $3,500.

GETHSEMANE CHURCH, Minneapolis (Rev. G. M. Foxwell, rector), is to have a large, new four-manual organ. The contract has just been awarded to the Hall Organ Co., of New Haven, Conn. The instrument will have forty-two speaking stops, and the action will be electric. Besides containing all the accessories of a modern organ, there will be a set of Cathedral chimes. The specifications were prepared by Edmund Sereno Ender, organist and choirmaster of the church.

NEWARK

EDWIN S. LINES, D.D., Bishop

Clergy Associations Elect Officers

THE TWO associations of clergy in the diocese have held their annual meetings, and elected officers for the year ensuing. The Paterson Clericus met at Grace Church rectory, Nutley, N. J., on Monday, June 8th, as the guests of the rector, the Rev. Douglas Matthews. The officers are: President, the Rev. Douglas Matthews; Vice-President, the Rev. William H. Watts; Secretary-Treasurer, the Rev. Robert B. McKay; the executive committee consists of the Rev. D. Stuart Hamilton. Archdeacon Ladd, and the officers. The Newark Clericus met at the Essex County Country Club, West Orange, N. J., on Monday, June 15th. The officers are: President, the Rev. Henry H. Hadley; Vice-President, the Rev. C. Malcolm Douglas; Secretary-Treasurer, the Rev. John Keller; the executive committee consists of the Rev. Wilson R. Stearly, the Rev. Barrett P. Tyler, and the officers.

NEW JERSEY

Special Convention to Elect Bishop

A SPECIAL convention of the diocese will be held at Trinity Church, Trenton, on Wednesday, October 7th, for the purpose of electing a Bishop for the diocese.

PENNSYLVANIA

PHILIP M. RHINELANDER, D.D., Bishop
THOMAS J. GARLAND, D.D., Bp. Suff.

Social Service Commission Elects Officers

THE social service commission of the diocese of Pennsylvania has organized for the current year by electing the following officers: Clinton Rogers Woodruff, chairman; Rev. Joseph Holland Earp, secretary, and Mr. S. F. Houston, treasurer.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Improvements at St. George's, Newport—Summer Mission Planned

ST. GEORGE'S CHURCH, Newport, (Rev. George Vernon Dickey, rector), will begin the enlargement and reconstruction of the parish house this month; to be completed by the middle of September. The need for better equipment has been felt for some time in this parish, as the social life and the Sunday school enthusiasm is growing.

A MISSION is to be held in Newport this summer, similar to the one held by Bishop Brent last year, but on a larger scale. It will open on Sunday, July 12th, and close Sunday evening, July 19th. The mission preacher will be the Bishop of Kentucky, and the services will be held in Trinity Church (Rev. Stanley C. Hughes, rector). The mission is made possible by the Alexander Mercer fund, formerly used to maintain the summer chapel of All Saints', where visiting clergy from outside the diocese were invited to preach. In the autumn it is planned to hold another mission, simultaneously, in all the parishes of Newport.

SOUTH DAKOTA

GEORGE BILLER, JR., D.D., Miss. Bp.

Retirement of Mr. Travis—Other News

AFTER THIRTEEN years of devoted and efficient service as principal of St. Mary's School for Indian Girls, Rosebud Reserve, Mr. L. K. Travis retires on September 1st. The reason of his retirement is the condition of the health of Mrs. Travis, who for all these years has been his untiring helpmate in the care of the scores of little Sioux committed to his charge. Mr. Travis will be succeeded by Deaconess Edith E. Davies, lately of Winner.

ST. MARY'S SCHOOL suffers another loss in the retirement of Miss Keicher, who for eleven years has been matron. Miss Keicher leaves because of serious illness contracted from the Indians.

THE REV. JAMES HENDERSON, who has filled the double offices of chaplain and athletic coach at the state university in Vermillion has accepted the headmastership of the Houston School for Boys, Spokane, Wash. Mr. Henderson developed the famous foot-

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THE ANNUAL convocation of the Niobrara (Indian) deanery will be held at White Horse Camp, Cheyenne Reserve, on July 10th to 14th. Several thousand Indians will attend. Is there any other such annual Church gathering elsewhere in the world? During the convocation the Bishop will ordain to the diaconate three Indians, and one white man.

THE ANNUAL meeting of the Sioux provincial chapter of the Brotherhood of St. Andrew was held on Choteau Creek, June 12th to 16th. There was a large attendance, some thirty tents, among whom the only white men were the Rev. Messrs. Ashley and Flockhart and the Bishop. The meeting was marked by a spirit of deepest earnestness and zeal. As was said in Dakotah by the speaker at the closing service: "We prayed at the beginning for the presence and guidance of the Holy Spirit. He has marvellously and generously answered our prayer."

SOUTH DAKOTA has lately been visited by a series of tornadoes. One of them lifted St. Mary's (Indian) chapel from its foundation, blew off the bell-tower, and generally demoralized the building. The chapel was covered by tornado insurance, and will immediately be repaired.

THE BARN at the Agency mission, Yankton Reserve, was lately destroyed by fire. The loss, about $400, was not covered by insurance.

SOUTHERN OHIO

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THEO. I. REESE, D.D. Bp. Coadj.

Progress at St. Luke's, Granville

THERE HAS BEEN much progress during the past year at St. Luke's Church, Granville, under the charge of a lay reader, Mr. N. H. R. Moor. Beginning with an attendance last fall of twenty-two, the average Sunday congregation has been raised to about eighty, and on several Sundays it exceeded one hundred. The income of the church was tripled by means of the introduction of the pledge system, and the Sunday school and other parish activities were largely increased.

TENNESSEE

THOS. F. GAILOR, D.D., Bishop.

Sunday School Convention of the Fourth Department

THE SUNDAY SCHOOL convention of the fourth department will be held at Sewanee on August 5th, opening at 2:30 P.M. The executive committee will meet at the same place on the morning of the previous day.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Religious Education in the Third Department—Other News

THE EXECUTIVE committee of the board of religious education of the third department met at the Cathedral on the afternoon of June 11th, the Rev. H. W. Diller in the chair. The field secretary, Rev. S. U. Mitman, Ph.D., reported as his chief effort of this first year a general and personal survey of the whole field, to become acquainted with it and its chief workers, and as many Sunday school teachers as possible. This was accomplished by constant travel, 16,285 miles, sixty-four conferences, and visits to institutes, commissions, district organizations, and summer schools, with 104 addresses on the work, rather than to individual Sunday schools. Fifty-four sermons on religious education were preached, and in one month of the year he met over 1,000 Sunday school teachers. The committee carefully considered the canon covering the future work of this board in the Third Province, and was asked to give any necessary explanations at the Provincial Synod.

THE SUNDAY SCHOOL of Trinity Church (Rev. G. W. Van Fossen, rector), won the diocesan banner, having the largest per capita Lenten offering. Through a mistake it was recently announced that this was won by the Sunday school of the Chapel of the Transfiguration.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

Meeting of Convocation of Worcester

THE CONVOCATION of Worcester held its June meeting in St. John's parish, Athol (Rev. Henry Parke, rector), Tuesday, June 16th. The Ven. C. J. Sniffen, Archdeacon of the diocese, preached the sermon at the morning session, and the Rev. George H. Thomas, rector of Christ Church, Fitchburg, gave an interesting paper on "Religious Education" at the afternoon session. An interesting discussion took place. The Rev. Walton S. Danker, rector of St. John's Church, Worcester, was elected Dean of the convocation, succeeding the late Dean Henry Hague, who had been Dean since 1902. An invitation of the Rev. C. Morton Murray to hold the next convocation in Southbridge was accepted.

CANADA

News of the Dioceses

Diocese of Toronto

ON TRINITY SUNDAY, in the Cathedral of St. Alban the Martyr, Toronto, the Bishop of the diocese advanced to the priesthood the Rev. GEORGE LEYCESTER INGLES, assistant at the Church of St. George the Martyr, Toronto. The candidate was presented by his father, the Ven. C. L. Ingles, Archdeacon of Simcoe. He will continue in his present position.

Diocese of Qu' Appelle

OF THE $2,000 promised by the diocesan Woman's Auxiliary branches last year towards the furnishing of St. Chad's College, not quite half has as yet been paid, but it is hoped that before the end of this year the whole amount will be forthcoming.

School Commencements

THE COMMENCEMENT exercises held on June 2nd at Brownell Hall, Omaha, Neb., marked the completion of the fiftieth year of the school. Founded in 1863 by Bishop Talbot, aided by Bishop Brownell of Connecticut, Brownell Hall has been educating girls and young women of the middle west with the single interruption of one year. The fiftieth year just completed was marked by a resolution to undertake to move the school beyond the city limits. This movement for a new site and enlarged influence was initiated by the alumnae, who desire to mark the Jubilee year by raising a fund for their alma mater. A generous offer was made them by Mr. C. C. George, a member of the board of trustees, whose wife had once been a member of the faculty of the Hall. Mr. George offered to give ten acres of land in a delightful suburban locality, provided that money for a suitable building could be secured within a definite time. This splendid offer was formally accepted and trustees,

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alumnae, and patrons alike are pledged to the campaign. The commencement address was delivered by the Rt. Rev. George Biller, Jr., D. D., Missionary Bishop of South Dakota and president of All Saints' School at Sioux Falls. In the class were two daughters of alumnae, one of whom had never attended any other school. The elder daughter of the Rt. Rev. George Allen Beecher, Missionary Bishop of Western Nebraska, and a trustee of the school, received her diploma at her father's hands. Three of the students were graduated in the college preparatory course, one will attend Wellesley, another Bryn Mawr, and the third has not yet made her decision.

THE CLOSING exercises for the twenty-fourth year of St. Faith's schol, Saratoga Springs, N. Y., were held June 12th to 14th. On Saturday, June 13th, the Rev. H. C. Plum, rector of the school, celebrated the corporate communion at 7:30 a. m. The closing exercises of the upper school were held at 11 A.M., when the prizes and honor cards for the year were awarded and the Rev. E. M. Parrott, of Lake George, delivered an address. On Saturday evening, the pupils of the school presented Shakespeare's "Comedy of Errors" in the parish house of Bethesda Church. On Sunday, June 14th, the Commencement service was held in the chapel of the school, the address being given by the rector.

THE BACCALAUREATE sermon at Holderness School was preached by the Rev. James P. Conover, of St. Paul's School. The examinations were finished on Tuesday, the 9th. Wednesday was closing day. Divine service was held in the chapel at 11: 30, and the Rev. C. Le V. Brine, of Portsmouth, delivered

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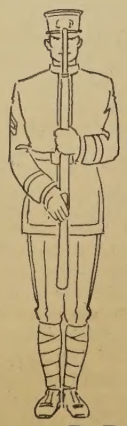

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an address. In the evening, the prize-speaking contest took place, interspersed with music by the school's glee club, after which the prizes and honors for the year were awarded. The work of the year was brought to a close with a compline service in the chapel of the Holy Cross.

THE SCHOOL year at Hopkins Hall, Burlington, Vt., closed on June 11th. Parts of plays were given in French, *Le Petit Chaperon Rouge,* and *Les Romanesques.* Their rendition by the young ladies was very creditable. Bishop Hall, giving the honors, made a short address. Evensong closed the occasion.

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